

The LUTHERAN



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10 CENTS

Ricky's Prayer

WHEN ILLNESS KEPT seven-year-old Ricky confined to his house, his Sunday school teacher sent home the story papers he had missed. Each evening at bedtime his mother helped him catch up on the lessons. She read the story and together they looked up the Bible references.

One evening Ricky's mother read about Jesus teaching his disciples the Lord's Prayer. She added "You can also pray to God any time of the day, not just at mealtime or bedtime, and in different places, too."

"OH, I KNOW that already, Mommy. We talked about that in Sunday school," Ricky answered. "In fact," he added

confidentially, "I prayed once downstairs in the living room."

"You did?"

"Sure. I was working with my erect set, and one screw wouldn't go in right. So I said to myself, 'Dear God, please help me fix this right.' And you know what

RICKY'S MOTHER KNEW what—just the smile on the little boy's face and the stars in his eyes. But she had to show the proper anticipation.

"No, what?"

"Well, all of a sudden, I could fix it. Ricky was triumphant. "God hears you all the time, doesn't He?"

—ERNESTINE DAUM



The LUTHERAN

News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. Gerda Schneider, Dr. and Mrs. Herbert Plock (kneeling) are commissioned at St. Paul's Church, Rajahmundry, as medical missionaries. The three were called from Germany and sent to serve the Andhra Church in India by the ULCA Board of Foreign Missions. Officiating at the service (standing) were Dr. A. N. Gopal, Dr. E. G. Wood, Rev. W. P. Peery.

THE CHURCH IN THE NEWS

Recruits for foreign service

A slim taskforce of fewer than 200 foreign missionaries hold the United Lutheran fields on three continents. This month the United Lutheran Board of Foreign Missions was preparing to send the largest number of reinforcements which it had ever approved for overseas service at one time. The number is 14.

Compared with a battalion of soldiers sent to man a defense perimeter in some war zone, the 14 missionaries seem like a lonesome handful. But Christian missionary forces are accustomed to accomplishing great results with small numbers (there were 12 in the original company which set out from Jerusalem to convert the world).

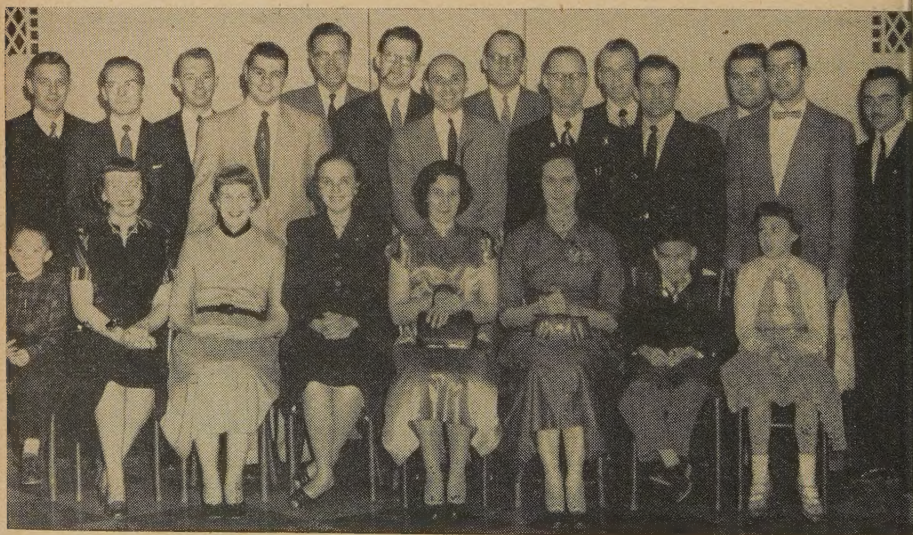
Ten of the 14 recruits are senior students at American theological seminaries who will be graduating in May. One, Dr. Lorin J. Wolff, is president of the

Midwest Synod, with 20 years' experience in the ministry. Miss Ruth Marie Jensen has been a Red Cross nurse in Denmark and will become a missionary nurse in Liberia. Anthony Perrella, a graduate of the U.S. Air Force, intends to go to Liberia as a pilot-mechanic to help with the plane service established recently for missionaries in that field.

Six of the new missionaries are going to Liberia, three to Argentina, four to Japan, one to British Guiana.

Spain can spare 10,000

It would be a good idea, said the editor of a Spanish Roman Catholic magazine, to send 10,000 Spanish priests, lay brothers, and nuns to South America. Shortage of priests in 19 Latin American countries, he said, exposes these countries to three dangers—Protestantism, communism, and secularism.



MISSIONARIES, WIVES, CHILDREN
Reinforcements

Spain can spare the priests, wrote Father Jesus Iribarren in *Ecclesia*, because it already has 29,580, with 8,406 students in training for the priesthood. There are 17,205 Spanish lay brothers and 63,267 nuns. Such a country as Brazil, claiming a Roman Catholic population of 53 million, has 6,000 priests. At present there are only 4,978 students for the priesthood in the 19 Latin American countries.

A few Spanish priests have been going to South American countries for five-year terms of service, said Father Iribarren, "but how much good is to be accomplished by sending a dozen or so priests a year when the Protestants have swarmed in by the thousands?" He said the ban on mission work in some Communist-controlled countries in Asia has resulted in thousands of Protestant missionaries being "dumped all at once" into Latin America.

Doubtful about loyalty oath

Whether California churches should sign a loyalty oath to secure exemption from state taxes was troubling some pastors this month. Twenty clergymen of the South Bay Ministerial Association, in six communities south of Los Angeles, asked their congregations to debate the question before their officials sign.

A new California law requires that nonprofit corporations, including churches, colleges, and veterans' organizations claiming exemption from the state tax must affirm that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means or advocate support of a foreign government against the United States in the event of hostilities."

Clergymen in southern California said they are "in full agreement that they do support the government and the demo-

cratic process." The free churches of America, they said, "have been both the birthplace and the maintainers of the freedoms found in our Constitution and the Bill of Rights."

The California law, they argued, "is a departure from the long American tradition and constitutional guarantee of the separation of church and state." They wanted church members to discuss whether the affidavit should be signed. Deadline for signature was Mar. 15.

First Unitarian Church in Los Angeles refused to sign, risking loss of a \$7,000 tax exemption. The new law, said the church board, "is a frontal attack on freedom of religion as guaranteed by the First Amendment of the United States Constitution. The use of the taxing power to command declarations of opinion seems to the members of the First Unitarian Church, as to many Quakers, Universalists, and other religious people, to be an improper invasion of the rights of conscience."

No Marian Year stamp

Half a dozen U.S. Congressmen proposed that a three-cent postage stamp be issued in honor of the Virgin Mary. Representative William T. Granahan introduced a bill requesting the Postmaster General "to issue a special postage stamp in May 1954, the month in which Mother's Day is observed, honoring Mary, the Mother of Christ, the world's greatest mother, in commemoration of the Marian Year set aside by the Holy Father, Pope Pius XII, exhorting the faithful to increase their prayers that peace may be restored to all mankind."

Senator Hubert H. Humphrey submitted a similar proposal in the Senate. "The symbol of Mary is, indeed, the noblest and sublimest expression of the true meaning of the dignity of motherhood," he said. Representative Frazier

Reams said he "can think of nothing that would be more appropriate than a Mother's Day postage stamp honoring Mary."

The Postoffice Department said there isn't enough time to have a stamp ready by Mother's Day. Also, according to a Roman Catholic press release, the department thinks that such a stamp "might stir up antagonism and religious bickering instead of good will."

Mary bush gets \$6,198

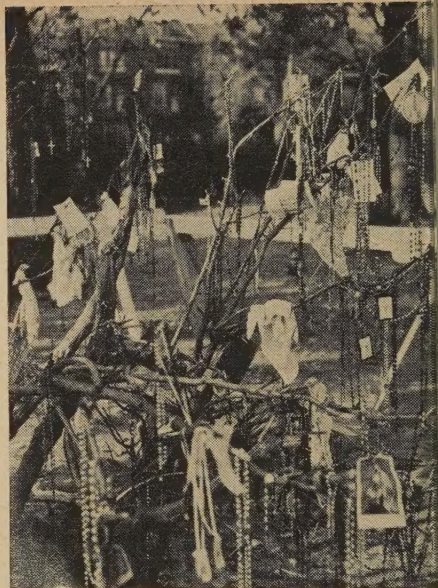
In six months since the rumor spread that the Virgin Mary had been seen hovering over a bush in Philadelphia's Fairmount Park, people who came there to pray had tossed \$6,198.07 on the ground. The money must be used for "a religious purpose," the city solicitor, Abraham L. Freedman, ruled this month.

Park guards gathered the money daily and put it in a special fund. The donors, said Mr. Freedman, gave the money "because they considered the area hallowed ground and were moved by the spirit of religious devotion." But the city has no power "to fix the specific religious use to which the funds shall be applied."

Some Philadelphians suggested the money be used for an iron fence around the bush and a park-guard shelter nearby. People have been visiting the bush even during the coldest weather, said James W. McBride, a city magistrate. "Despite the rain and the snow, no one ever catches cold at the bush," he said.

Mary may be exalted

Word regarding Lutheran respect for the Virgin Mary had reached a Philadelphia Roman Catholic paper, *The Standard and Times*, last week. "We understand that there are Lutherans," the paper stated, "who are advocating a return on the part of Protestants to the practice of devotion to the Mother of God . . . The amazing thing is that anything of Chris-



BUSH DRAPED WITH ROSARIES

Underneath, \$6,198

tianity has been able to survive when devotion to the Mother of God has grown cold or disappeared."

Three new dogmas regarding the Virgin Mary are likely to be proclaimed by the Roman Catholic Church within the next hundred years, predicted the president of St. John's University, the Rev. John A. Flynn, this month. Mary may be proclaimed as the co-redeemer, along with Christ, said Father Flynn. She may be declared to be the mediator of all graces. Finally, Mary's queenship may be asserted to mean that she shares "with her Son in the power of ruling the world."

"It is likely that all three of these may come to realization before another century passes," said Father Flynn, "because the importance of Mary in the universe has come more and more to the fore."

Seventh-day Adventists win

Four U.S. soldiers who are Seventh-

day Adventists had been court-martialed in Alaska for refusing to perform military duty on Saturday. They would not take part in a practice air raid drill and were sentenced to six months' hard labor.

This month they were released after serving only three weeks of the sentence. They will be excused from duty on Saturday "except in special cases," said Col. Barney Daugherty, commandant of Fort Richardson. They will make up for time off on Saturday by working on Sunday.

"The Army for many years has given every consideration to Adventist men and their regard for the Sabbath," said Carlyle Haynes at Seventh-day Adventist headquarters in Washington. "The men have regularly been on duty on Sunday when other men were off duty." Adventists refuse to enter the army as fighting men, but accept draft as noncombatants in the Medical Corps. They follow Old Testament practice of observing Saturday as their holy day, rather than the New Testament Lord's Day.

Kinard resigns at Newberry

The president of a United Lutheran college, Dr. James C. Kinard, will leave Newberry College at Newberry, South Carolina, after 38 years of service; he said this month. Dr. Kinard has been president of the college since 1930, and was a member of the faculty from the time of his graduation from Newberry in 1916.



JAMES C. KINARD
Leaves Newberry

The resignation takes effect June 30, Dr. Kinard stated. He plans to enter business as an executive in a life insurance company in Columbia.

Most recent achievement at Newberry was the dedication of a \$182,000 library building last month.

The Gospel by TV

Television is "the greatest medium the church has found" to reach homes of families outside the churches, said Methodist Bishop Donald H. Tippet. He is president of the Methodist Radio and Film Commission. Television, he said, is "opening the door to greater horizons for the church. Never have we had a communication means as far-reaching."

Among TV door-openers this month will be United Lutheran Church President Franklin Clark Fry. He is scheduled on the "Lamp Unto My Feet" TV program of the CBS network on March 28. After a one-act play, "A Thing of Evil," Dr. Fry will be interviewed by the program moderator Bill Leonard regarding what is good and what is evil.

In 19 cities the Fry telecast will be "live," coming through at 10 A.M. eastern time. In six additional cities a recording of the program will be carried later next week.

The church and money

Most people don't bankrupt their families by the amount they give the church (United Lutheran contributions are about 2 per cent of family income). The question *The Catholic Digest* asked in a public-opinion poll was not how much the members of churches contribute but whether they think "the church is always asking for money."

Seventy-five per cent said no. Eight per cent were not sure, and 17 per cent did think the church is too much concerned about cash.

Catholics complained less than Protestants. Only 11 per cent felt harried by the church's financial appeals, compared with 19 per cent of the Protestants.

Germans name Vatican ambassador

There had been no doubt that the West German government would send an ambassador to the Vatican. The only question was whether he would be a Protestant or Roman Catholic.

Protestants were insistent that the prewar practice of sending a Protestant should be continued. They figured a Protestant would be an impartial representative of their country. Also they are sensitive about the fact that their country—two-thirds Protestant in prewar years—is now governed largely by Roman Catholic officials.

This month the embassy dispute was settled. Wolfgang Jaenicke, a Protestant, will be the first postwar ambassador from Germany to the Vatican. A bargain has been made, according to *Religious News Service*, providing that the next Vatican ambassador will be a Roman Catholic.

American Protestants jumped to attention this month as reports circulated that President Dwight Eisenhower intends to appoint a U.S. Vatican ambassador. First fuel for this fire was a statement by Walter Bedell Smith, Undersecretary of State, in testimony before the House Appropriations Committee. Columnist Drew Pearson steamed up the story by a radio prediction this month that an ambassador will be appointed.

Baptists, who rushed to an emergency meeting of their Committee on Public Affairs, said in Washington that appointment of an ambassador is "out of harmony with the spirit of the First Amendment" of the U.S. Constitution.

Germans elect a bishop

A Berlin church official, Dr. Gerhard Jacobi, was elected bishop of the Lutheran Church of Oldenburg, a west German city-state, this month. He is 62. During Nazi days he was several times arrested by the Gestapo.



TRUEBLOOD SWORN IN

Dr. Elton Trueblood (left) becomes "Chief of Religious Policy" for the U.S. Information Agency which directs Voice of America broadcasts and other overseas information programs.

Election of Dr. Jacobi ends a dispute in the Church of Oldenburg which began when Dr. Wilhelm Hahn was named bishop. He was opposed by a man who received the second largest number of votes and who continued in office as chief deputy to the bishop. Under the circumstances Dr. Hahn refused to accept his election. Germans said it was the first time a Protestant elected to a bishopric in their country had refused to serve.

Alcohol ad ban

Vigorous campaigning against beer and wine advertising, especially on radio and television, had produced no results. This month a success seemed to be around the corner in Michigan. Representatives in the state legislature voted 56 to 32 to ban dramatized beer and wine ads from Michigan TV screens. The bill was sent to the state senate.

A two-hour battle was led by Representative John J. McCune who said "chil-

dren must not be led to believe that the drinking of beer and wine is the socially accepted thing." The state attorney general, said Mr. McCune, believes the bill would be constitutional.

The bill would require the state liquor control commission to ban the sale of any alcoholic beverage advertised by a TV dramatization of the act of drinking. A variety of church groups have endorsed the bill. Television stations urged the public to oppose it.

And so forth

A prominent pacifist clergyman, the Rev. A. J. Muste, announced he would not file his federal income tax return by March 15 because his money would be used to make "implements of war." To the Collector of Internal Revenue he wrote that "a stupendous percentage of the federal budget is devoted to war purposes. . . ."

The devil will be in St. Matthew's Episcopal Church, Pacific Palisades, California, every Thursday evening during Lent. The Rev. Kenneth W. Cary, rector of the church, and Chaplain E. Lawrence Car-

ter of UCLA will take turns in representing Satan in a series of dialog sermons entitled "Conversations with the Devil." The "devil" will explain his attitude on a variety of questions of concern to Christians.

An eight-foot neon-lighted cross on top of Union Church near Pittsburgh's airport is a necessity as well as a symbol, explained the Rev. William R. Ruschhapt. The church steeple is on a direct line with one of the airport's busiest runways, and a hazard to low-flying planes. The new cross can be seen all the way from the Ohio border, and is a guide to the field as well as a warning of danger.

"Creative Buildings, Incorporated" was on the market this month with a \$16,000 chapel seating 180. It can be moved from one site to another. The chapel is in the shape of a 26-foot-high equal-angle triangle, to be erected over a basement. Movable walls permit conversion of the chapel into six church-school rooms. First of the chapels was made for a Lutheran mission in Urbana, Illinois, and another for a Lutheran congregation in North Pekin, Illinois.



BAPTISTS PROVIDE BUS STATION

In Sydney, Australia, a shelter for bus passengers was built by a church

United Nations

NEW ATTEMPT AT PALESTINE PROBLEM

THE FIRST OF THE FRESH EFFORT on the part of the United Nations to deal with the Palestine situation has got under way. At a press conference Secretary-General Dag Hammerskold announced he was setting up a committee, headed by Ralph Bunche, to study all plans so far put forward for developing the water potentials and water rights of the area. Dr. Bunche, who took over as mediator in Palestine when Count Bernadotte was assassinated has already organized his committee.

It is composed entirely of United Nations personnel, two from the economic field, two from the legal field, and one from the political division. Their terms of reference are to study all plans in relation to the rights and interests of all countries concerned in these three aspects—long-term economic benefits or penalties, the legal claims of companies and individual citizens, and political implications.

The members of the committee, in addition to their specific duties in their own fields, have all at one time or another been connected with Near-East affairs, so they will approach their job in a more or less expert capacity.

THREE PLANS HAVE been under discussion so far. One is the Israeli dam, work on which has been suspended because of Arab claims that it is harmful to their interests and security. Two, a dam in one of the large tributaries of the Jordan that would benefit mostly Syria and the Kingdom of Jordan. And three, what is known as the TVA plan because it was prepared by Tennessee Valley experts. This plan is favored by the United States, for it is claimed to be of greatest benefit to the most people. It had an unfortunate

reception partly due to a badly chosen salesman, Eric Johnston.

(EDITOR'S NOTE—Mr. Johnston was sent to the Near East by the U.S. government which seemed unaware that he is a vice-chairman of the American Christian Palestine Committee, generally considered a Zionist ally. This fact so enraged the Arab nations that they refused to give serious attention to what he came to say.)

The committee also has some half-dozen other plans or suggestions submitted by individuals. Almost any plan that is not completely Israel-centered will help the refugees, first by giving them work and secondly by providing more productive land where they can start permanent homes. It is not too difficult to work out a series of dams and canals to irrigate and provide the much-needed hydroelectric power.

The real hurdle will be to get the Arab states to agree to any arrangement that increases by so much as one cupful the water aid to Israel. It is very much to be hoped that Dr. Bunche's committee can devise some formula agreeable to both sides, and after that, that the United States will be willing to forego its own pet project and give financial backing to whatever is accepted.

UNFORTUNATELY, certain interests in the United States are more ready to hand out money year after year for refugee relief than make the same sums available to Arab governments. If the program is just relief, the giver can keep a finger on where it goes, and there is great reluctance to turn over money without strings, even though it means eventual solution of the most pressing refugee problem.

—ELLEN-JARDEN NOLDE

EXCITEMENT OVER the shooting in the House of Representatives overshadowed the significance of a State Department reorganization which took place on the same day. One effect of the reshuffle was to strip Scott McLeod, controversial security officer, of his authority over State Department personnel.

Before the shift, McLeod was one of the most powerful men in the State Department. He was chief of the Bureau of Security, Consular Affairs, and Personnel. He investigated suspected security and loyalty risks, controlled the issuance of passports and visas, administered the emergency refugee program, and hired and fired State Department employees. Depriving him of part of his power put Secretary Dulles back in the saddle.

Controversy

One point at issue was whether it is healthy to have the security and personnel functions under the same official. McLeod believed strongly that the two belong together. He had testified before a House Appropriations subcommittee that he considered the security and personnel responsibilities inseparable, and on this premise he had accepted the job.

Other State Department officials thought differently. They argued that the same man should not be given the double role of prosecuting attorney and judge, being able to bring charges against employees and then to pass judgment on them by summary dismissal without having to prove the charges. William Huskey, a security officer for 12 years, resigned in protest against McLeod's methods, saying that he had created an atmosphere "permeated with fear and intimidation."

More fuel was added to the fire by

charges that McLeod let politics dominate his personnel practices. In a speech to the American Legion, he hinted that a policy of gradually replacing Democrats with Republicans would be carried out. Political dismissals were sometimes lumped with firings on security and loyalty grounds. Job insecurity among career workers resulted in the lowering of employee morale.

The situation was made more delicate by the fact that McLeod is a close friend of Senator McCarthy. Party harmony might have been furthered by giving McLeod full rein.

John Foster Dulles accepted the risk of open conflict. In realigning State Department functions, he assigned personnel matters to Assistant Secretary of State Edward T. Wailes, leaving McLeod with security and consular affairs and the refugee program.

McCarthy responded typically. He told newsmen that the new arrangement didn't look good to him and that he would demand an explanation from Dulles. Sensing a story, reporters quizzed Eisenhower as to his reaction. He replied that the heads of executive departments are in full control of personnel matters, and are responsible to the President and no one else.

Eisenhower was wise in standing firm. Both party leadership and the independence of the executive branch of the government required that a clear line of responsibility be drawn.

It is part of the genius of democracy to curb inordinate lust for power by any one man. It would be a dangerous precedent if friendship with an ambitious and powerful Senator were to confer privileged status on any government official.

—ROBERT E. VAN DEUSEN

WE HAVE SEEN GOD

By MARTIN J. HEINECKEN

Nature reveals a part of God, but the fuller revelation is found in the message of love brought by Jesus

THE GREAT REFORMER, Martin Luther, used to speak of the world of nature, all creation, as the mask of God. This will perhaps strike us as odd and we won't be able to make much sense of it until we give it a little thought. He was perhaps thinking of the kind of mask which people sometimes wear to a masquerade, which covers only half the face and lets the eyes shine through, and which, therefore, both hides and reveals. One minute you think you know who this is and the next minute you are not so sure. It is just so with the unseen God who is nevertheless immediately present to all of us, but hidden by the mask of his creation.

This is exactly the way in which the writer of the 104th Psalm thought of the presence of God in nature when he wrote, "Thou art clothed with honor and majesty, who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain."

THIS MEANS THAT GOD is very close to us, all around us in the wonders and glories of nature, and it is through these wonders and glories of nature that he reveals himself to us. This means, moreover, that he not only *tells* us something about himself through clouds and rain-fall, through sun and moon and stars. The revelation of God is never God just telling you something about himself, but

BLESS THE LORD, O my soul, O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain . . . who maketh the clouds his chariot: who walketh upon the wings of the wind. . . . Thou causest the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. . . . O Lord, how manifold are thy works! In wisdom thou hast made them all: the earth is full of thy riches.—From PSALM 104.

it is always God giving himself to man; it is God serving man, giving him his life and all that is needed for life. This means that the wonders of the created world are all instruments in the hand of God whereby he blesses man. They are in the broadest sense of the word means of grace, channels through which God pours his blessings upon man.

Just think what that means! Not one of us has ever seen God. No man can see God, we are told. Yet we all owe everything we have and are to this God. It is he who is present in the shining of the sun and in the rain that waters our fields. This is the only way he has of giving us life and strength. He doesn't do it directly; he does it through his creatures.

Dr. Heinecken is professor of systematic theology at the Philadelphia Seminary.

THE DESIGNATION "his creatures," however, includes not only sun and winds and rain but it includes also father and mother and all who contribute to the world's work, the farmer, the butcher, the baker, the candlestick maker.

How does God give us life in the first place? He gives it to us through our parents. How does he give us all the things we need for our daily life? He gives them to us through the farmer, the miner, the chemist, the factory worker and the truck driver. Yes, and through the policeman who keeps order and the soldier who stands watch. They are all the masks of God.

It isn't just the bare necessities of life that God gives us. It is much more. It is pleasure and joy, peace and happiness. He gives them to the husband through the wife and to the wife through the husband. He gives them to us through friends and children, through musicians and artists and the clown in the circus. All these, too, are the masks of God.

WE OUGHT THEREFORE TO FEEL the presence of God all around us in sun and trees and starry sky, in father and mother

and friends and in all the patient toilers of the world.

Thus God reveals himself to us in nature, so that we learn to know him and his loving care. But creation is a mask which both *hides* and reveals. This means more than just the fact that you cannot really see God himself in nature. It means also that nature herself gives an ambiguous witness. The same sun that gives you life can be your death. The gentle rain that makes things grow can turn into a destructive torrent. We all know how cruel nature is. It's a fearful struggle—life feeds on life and there is no end to pain and suffering.

And so the revelation of nature is not enough. There is, therefore, another revelation of God—"No man hath seen God at any time; the only begotten Son, he hath declared him."

Here the heart of God is revealed and here God gives himself to man in a different way. This way is altogether the way of love. This is God's heart to us and all mankind. It is in this love we must put our trust even then when the mask is drawn and we see nothing but injustice, horror, cruelty and pain.

Criticism of Tyranny Is Not Self-Righteousness

By REINHOLD NIEBUHR

PROFESSOR HERBERT BUTTERFIELD of Cambridge University in England has published a book entitled *Christianity, Diplomacy and War*. In it he deplores all wars "for righteousness' sake" and comes to the conclusion that such wars, whether waged by religious or secular idealists, are likely to be unlimited rather than limited wars, and cannot result in reconciliation.

Butterfield calls attention to the fact that parliamentary government rests upon the concept of a limited war in domestic controversy and therefore presupposes the Christian experience of forgiveness. He rightly insists that from the standpoint of the Christian faith it is never possible to identify even the most righteous cause with the will of God.

Nor can we as Christians obscure the common taint of sin which makes the most righteous and the most unrighteous stand in a common predicament in the ultimate instance—that is, before “The judgment seat of Christ.”

WITH THESE ESSENTIALLY BIBLICAL and true insights, Butterfield analyzes our present situation as a conflict “between two organized systems of self-righteousness.” This is a wholesome reminder to Americans that their mood of perpetual self-congratulation makes their self-righteousness very similar to that of the Communists at the precise moment when they try to prove that there is an abyss between the righteous free world and the unrighteous Communists.

Unfortunately Butterfield detracts from the value of this essentially Christian insight by failing to notice that it is only on the ultimate level, the religious one,

where all distinctions disappear.

On the immediate level of political discrimination, it is as important to judge and resist the tyrant as it is to know that ultimately there is not as much difference between good and bad men as we had supposed.

BUT ON THE IMMEDIATE political and moral level we may have to sacrifice our life to resist the tyrant. On this level it is perverse to equate the virtues of the free world, where men can still call their souls their own, and the conditions under a totalitarian tyranny.

If the Christian sense of God's judgment of all men wipes out all discrimination, then the Christian faith becomes a source of confusion in man's political life. The confusion may become almost as great as results from the idolatrous tendency of men and nations to identify their causes with God's will.

Stop Feeling Sorry for Yourself!

By RALPH W. LOEW

People who are too sensitive or easily hurt lose the capacity for leadership which is so badly needed

A MAN WAS ARRESTED in a Midwest town the other day for setting fire to his own house. He was angry. He had quarreled with his wife and then she'd driven off without speaking to him. He felt hurt and sorry for himself, so he burned down his own home.

In Buffalo, reports told of a young

couple who had a lovers' quarrel. The young man felt that he'd been abused. So, it is reported, he shoved a truck into the canal.

THESE ARE BOTH EXTREME caricatures of that tendency to hurt someone—even one's self—because we feel hurt. Just as common colds cause more days lost to labor than most other physical ailments, so common hurt dispositions and

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HE WALKS ALONE

A person easily hurt is often lonely

supersensitive feelings cause more energy and leadership to be lost to good causes than any other problem. Many a good person misses life's most challenging opportunities because he stands in his own way.

All of us know some friend, talented, experienced, capable, who finds it impossible to handle the ordinary hurts that come with everyday living. Such a person bruises easily and has no apparent way to handle the pain.

In a sense, such bruises happen to everyone. Anyone actually hard at work in this kind of a world is certain at times to be misunderstood, unappreciated, and perhaps even unjustly treated. The problem is not how to avoid getting bruised but rather how to handle the hurts that almost inevitably come.

LEADERS IN THE FIELD will find themselves the butt of some envy and misunderstanding. But in society today in every avenue of life we need leaders.

That goes for local committees as well as international councils.

We need leadership in business, education, politics, social welfare and in the church. Many a person excuses his lack of participation in responsibilities which demand leadership on the grounds that he wants to avoid criticism. "It's just easier to stay out of it," he says, and with that he lets himself off and down.

The tragedy of all this is that it's a form of selfishness. People who are easily hurt are the last to admit it, but it's nonetheless true. It is frankly concern for one's self rather than for a cause, for personal comfort rather than for social peace, for protected contentment instead of the security of a sterling risk.

The answer to this is neither withdrawal from life nor the opposite extreme of developing a hardness. Turtles live in shells but the rest of us had better get out from under and let our nerve ends be exposed. The shell of hardness is after all just another form of escape.

The personal search for happiness is not the crux of this problem, but rather the need to awaken each of us to a call for leadership wherever we happen to be. To that end, here are six considerations for Christians to take into their thought as they become embroiled in the rough and tumble of life, which may even include church work!

NEVER NURSE A HURT! Brooding over personal bruises only produces the grim danger of self-pity. A person who feels sorry for himself can never see a situation with clarity.

Second, remember always the virtue of good humor. A person who can laugh at himself is one who can see his problem in terms of a larger perspective. Fine humor and creative imagination go hand in hand.



LEADERS IN ANY FIELD FACE MISUNDERSTANDING
They must learn to handle the hurts as they come

Third, learn the meaning of the verb "to trust." Faith in God's care is no little thing. It is power to be put to work in every life. "Perfect love casts out fear"—even fear of one's self.

Fourth, discover the adventure of forgiveness. To forgive is no soft or sentimental act. To forgive is an attempt to restore. It is the deliberate attempt to have the wit and wisdom "to draw the circle that takes him in" who has tried to shut you out. Such forgiveness is more often an act of true courage than one of weakness.

FIFTH, DON'T RUN OFF! That's good sense if you've had an auto accident. Get out and drive. It's good sense if you've been bruised. Dropping out of an organization, or out of a fellowship, or out of life only complicates the problem. To try to control the situation is always better than letting the situation control you.

Sixth, learn to cleanse your mind.

"Create in me a clean heart" prayed the Psalmist. "Wash me and I shall be clean."

The Communists talk of brain-washing, by which they mean an invasion of the total processes of thought with their theories of society. Any person of religious conviction knows the importance of a total dedication to his belief. In this only is there the healing strength of prayer, the warming ministry of worship, the strength of a great fellowship. This is the real brain-washing that creates a clean heart.

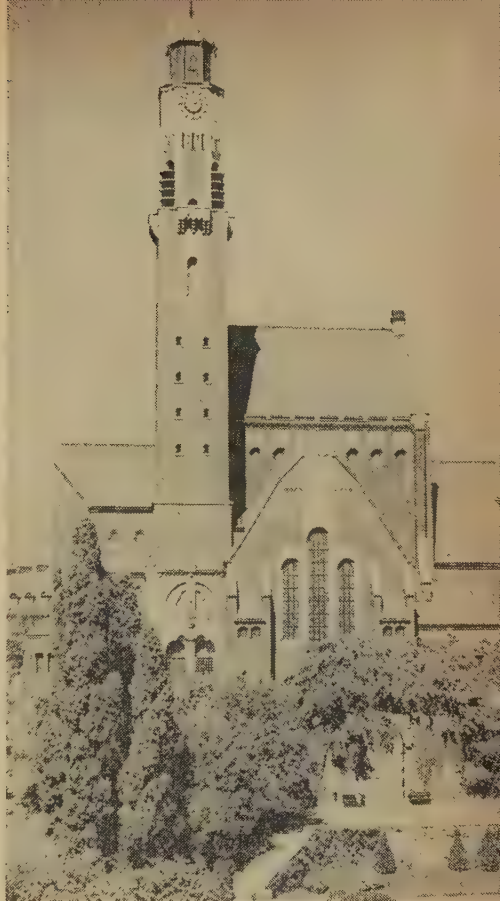
These are some of the steps that lead to the ability to handle the sensitivities that have defeated too many persons in this world. It's difficult to take such steps but it makes more sense than burning down the house, destroying the car, or bankrupting one's resources for leadership. A strong and working faith can remove great mountains—even stubborn little hills that block highways leading to our own effective avenues of service.

SOME CHURCHES OF SCANDINAVIA

By PAUL W. TRAVIS

Ancient beauty mingles with modern in Lutheran churches of Sweden, Denmark and Norway

For a thousand years after Christ, the Scandinavians continued to worship Odin, Thor, Frey and a host of lesser deities. They hoped for Valhalla, a heaven designed for brave warriors and hardy people. When Ansgar introduced the Gospel to Scandinavia in 837 the pagan faith was virile and dynamic. It influenced, and in some ways changed, European Christianity.



The churches of the North have an air of Viking days about them. Bold, beautiful austere, rugged, they remind one of the glaciers, or of Viking boats daring the giant waves, or of mountain pines silhouetted against blue-dawn skies.

At left, the Gol Stave Church, now in Oslo's museum, dates from the 10th Century. Mingling pagan and Christian symbols, it speaks from the uneasy twilight when old gods yielded to new.

Above is Engelbrekt's Church, built on granite rock in Stockholm's Norrmalm residential section. Designed by Lars Wahlman in traditional Swedish style, its tower is one of the Swedish capital's most conspicuous monuments.



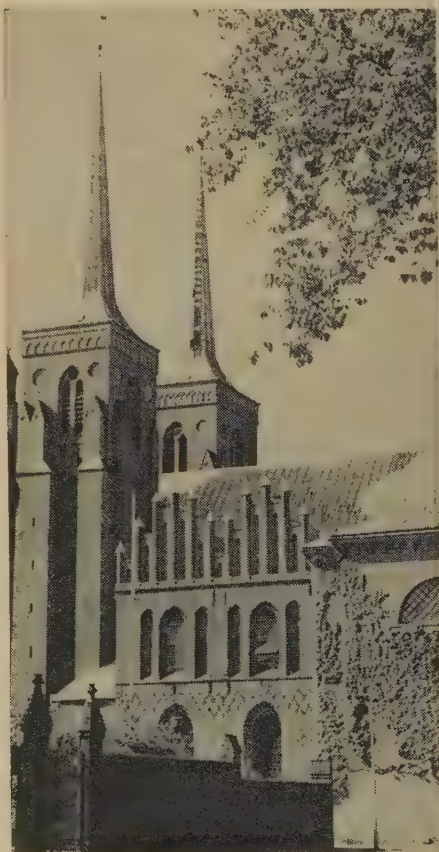
At left is Stockholm's Hogalid Church. Situated on a height in Sodermalm, there's nothing low or earthbound about this 1925 creation of architect Ivar Tengbom. Octagonal towers and a high nave harmoniously impart a soaring feeling. The twin spires symbolize the Law and the Gospel. The main door depicts the Gate of Life.

Comparing in size and splendor with these new Swedish edifices are some that date back almost 1,000 years. Another famous door is the "Door of Life and Death" at St. Birgitta's Church in rural Vadstena, built in the 14th Century. Here in the pre-Reformation days women entered to become nuns but were allowed to leave only after their death, as corpses.

Roskilde Cathedral (right) is a countryside landmark in Denmark. Built about 1200, its forty magnificent tombs are the resting place of more than one hundred Danish nobles, including members of every royal family of the past 700 years. Saints and church leaders lie here too, making this Denmark's Westminster Abbey.

On one pillar notables have marked their height—including Russia's Peter the Great and England's Duke of Windsor. The seven-foot-high marks are easily explained—they left their hats on!

The twin spires are sheathed with German copper. The present cathedral stands on the site of an early 10th Century church.

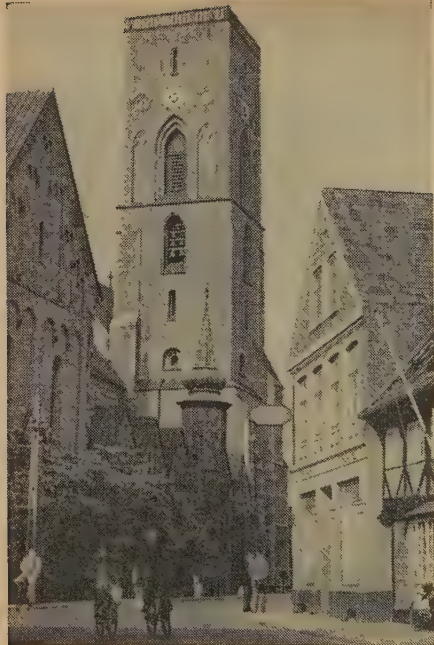




One of Sweden's oldest churches is the Storkyrkan in Stockholm, consecrated in 1264 by Birger Jarl. Since 1721 it has been used for the coronations of Swedish kings.

Beneath the pulpit is the grave of Olaus Petri, a disciple of Martin Luther and the first Protestant pastor of the church. He was a leader in bringing the Reformation to Sweden.

The silver, ivory and ebony reredos is from Augsburg. The brass 14th Century candelabrum, the pulpit, drapes and crowns, all installed in the 17th Century, reveal Stockholm's glory of that time. Pulpit and royal pews are considered masterpieces of gilt wood carving and were made toward the end of the 17th Century by Burchhardt Precht. Royal pews are at right under heavy crown and draped hangings.



Denmark's Ribe Cathedral (left) was one of the first large Christian churches in Scandinavia, built during the 11th Century. It once served as the town's fortress. Danish brick and stone brought from the Rhineland were used in its construction.

Below is the Masthugg Church which overlooks the harbor of Gothenburg on Sweden's west coast. It is sometimes called the Seaman's Church.

Rooted on solid rock, this modern church designed by Sigfrid Ericson is a pride of Swedish Lutherans. Its medieval roof and somber brick walls match the rugged coastline. The stark atmosphere is accentuated by giant timbers used in the interior.

Because of its prominence as a landmark at the seaport, the church tower must be destroyed in case of war.



At the university center of Uppsala, Sweden, is the 15th-Century cathedral (right), Scandinavia's largest church. Planned in Paris and built largely by French masons who started in 1287, the church is just as high as it is long. Its spires sweep upward for 390 feet. The cathedral is the seat of Sweden's archbishop. In tombs under the church are buried Gustavus Vasa and other Swedish kings. Here too lies the body of Linnaeus, father of the science of botany.

Below is the interior of the church at Leksand, in Sweden's rural Dalecarlia province. Built on the site of a pagan temple, its elaborate furnishings are matched on Sundays by the colorful dress of the men and women of the parish.

These churches and many others equally distinguished represent the striking architecture and lavish adornments of the Scandinavian churches. In the great cities of these Lutheran lands, the churches still dominate the skyline as they also stand out in rural areas where their spires compete with the eternal hills.



Dali Painted the Crucifixion

By JEAN L. SMITH

Surrealist painter noted for limp watches and deserts reached spiritual heights in picture of Christ on cross

SALVADOR DALI, the surrealist painter, had put onto canvas his conception of the Crucifixion, according to the Glasgow newspaper I was reading. The local art gallery had purchased it for the British equivalent of about \$23,000 and now it was on public exhibition for the first time.

"This I must see!" I exclaimed excitedly. And I knew that we would have to hurry—the gallery would close at five o'clock and it was nearly four.

"But Dali is a sensationalist and sometimes even a trickster in his art," my traveling companion protested. "I just can't imagine him doing anything but limp watches, phantoms and phantasies that look like a nightmare."

"I know," I agreed, thrusting her hat and coat at her. "But hurry up. I have a feeling that this painting may be big news."

AS THE BUS TOOK US through the streets of the Scottish city, we discussed the painting. I tried to explain that a figure as great as Dali could not be overlooked, even though he had done no religious painting except for a few minor pieces. But I kept insisting that his art had "social import" and a "message."

"Keep an open mind" I pleaded as we finally reached the gallery at half-past four and dashed through the front door.

We mounted a long flight of stairs that led directly to a large room. There at the end of the great room hung a painting which was literally not of this world. There was nothing I could say in the

presence of such a moving work of art—there was nothing anyone could say. I gradually became aware that the gallery was full of people and that no one was speaking above a very soft whisper. It was like being in church. I wondered if the others had, like myself, come as curiosity seekers and had "stayed to pray."

THIS GREAT CANVAS of the Crucifixion, more properly called "Christ of St. John of the Cross" gives one a first impression that is an emotional impact. All who have seen the painting testify to that and most thoughtful people insist that the painting imparts a genuinely religious feeling. As you look at the figure of the Christ, hanging on the great cross which is suspended in mid-air above a lake, the act of the Crucifixion takes on the universal, timeless meaning that we Christians believe in so firmly. This is a cross that fills the whole heavens and the whole earth. It is for all time, space, and creation.

Once I started to emerge from the spell of this painting, I began to look at it more closely to study its unusual composition. The huge size of the canvas (80 by 45 inches) is enough to astonish one. But the manner of painting is what makes it so striking—the way the artist has succeeded in making you feel as though you, the viewer, are suspended above the earth and are looking down at the figure of Christ on the cross, and that it, in turn, is rising toward you. This is an utterly new experience in art!



DALÍ'S "CRUCIFIXION"
The light is from heaven

The figure of Christ bends forward on the cross, with the head inclined toward the earth. It is an eloquent figure that speaks of great suffering without the over-emphasis on physical pain that so many of the Renaissance paintings have. Here is a dignified Christ—a Christ who truly seems to bear the sins of the world.

THE LIGHT THAT FALLS upon the upper part of the cross seems to come from the

heavens. It highlights the figure of the Christ, then filters down through the clouds and finally comes to rest on a lake. It is a deep blue lake, and on its shore, at the very bottom and middle of the canvas, is a fisherman's boat. Two lonely figures are near the boat, and a third figure is far out on the rocks. This is a lonely setting, and its loneliness reached out and engulfed me until I felt that I, too, was standing by the Lake of Galilee and witnessing this amazing scene.

The mellow light that comes from heaven to illumine the scene is contrasted and dramatized by the inky-blackness of the background of the cross. A black and white photograph simply cannot convey that wonderful depth of velvet blackness which you get in the original. But it is there, and below it are the amber-touched clouds and the deep cobalt-blue lake.

I stood before the painting submerged in thought until a guard told me that it was past closing time. I departed reluctantly from my spiritual world but the spell has stayed with me ever since.

MY NEXT STEP WAS TO FIND OUT more about this amazing work of art. How did it get its name, "Christ of St. John of the Cross"? I found that in the latter half of the sixteenth century there lived a Spanish friar who was a great mystic, Juan de Yezpez y Alvares. The story goes that one day when he was contemplating Christ's cross he had a vision that gave him greater insight into the meaning of the cross. He made a sketch, with a sort of India ink, which portrayed the cross as he saw it in his vision. It was only a scrap of paper about five inches square, but it was most unusual and his brother friars preserved it. The sketch shows a figure on the cross in much the same perspective as Dalí's and from this ancient sketch Dalí received his inspiration. Dalí himself tells how the sketch

haunted him until he was compelled to do something about it.

Clergymen have been asked to express their views about Dali's rendition of the Crucifixion. One of them, the Rev. Dr. E. D. Jarvis, minister of Wellington Church, Glasgow, Scotland, says, "Salvador Dali may not be a William Blake, but he had his own vision of the Cross set upon a hill called Calvary nearly two thousand years ago. He sees it, not as a mere incident in ancient history, not as a crime of men long since dead, but as something colossal, timeless, universal. What was once apparently only a man-sized cross on a little hill, now fills the heavens and overshadows the whole world.

"THE PICTURE INVITES all humanity to look. 'Look,' it says, 'this is what you have done with your total wars, your inhuman cities, your atom bombs, your hates, your prejudices, your blindness. This is what you are forever doing to innocence and virtue and all the best that is within you. This is what you are forever doing to God.'"

Salvador Dali himself feels that he reached a turning point in his art when he did this picture. From what he has said about it we may well believe that the execution of this painting was a religious experience for the artist. This was no playing with a "bag of tricks," but a genuine expression of deep thought that springs from spiritual sources.



TEN MINUTES FROM EVERYWHERE

A GROUP WAS CELEBRATING at a dinner party in a famous eating house in Chicago. During the dinner the woman whose birthday it was said with some satisfaction, "I live ten minutes from everywhere!" Ten minutes from the supermarket, the movie, the beautician, the drugstore, and the dress shop. Her words stuck in my memory!

She had, however, forgotten something. She had forgotten to mention the things she lived less than 10 minutes from—death and the morgue for instance. It was also evident that she also lived much less than ten minutes from unhappiness, frustration and unbelief. She was right in the middle of it. By the same token she also lived an eternity away from God and His Church even though it might have been on her own street.

We can choose where we care to live. We can "live and move and have our being" in getting and spending, in time, death and decay, or we can live and move in God and the things of God which are eternal.

—JOHN MILLER

JESUS WAS THE WORLD'S supreme realist. He would never have died for anything that was impossible of achievement. He would have refused to become absorbed in anything that would perish with his death. He saw everything against the background of God in an orderly universe, and knew for a certainty that the true destiny of a man, a nation, and the world is found only when the discord and strife are lost in the nobler symphony of unity with the eternal life of the Spirit.

—FREDERICK K. STAMM in *One Fine Hour* (Harper)

"Just the Holy Bible, Ma'am"

By JOYCE VERNON DRAKE

The homesick veteran from Alabama wanted something that would remind him of home and of its security

THE SMILING GRAY LADY with the silver hair walked through the aisles of a ward in a military hospital in the Far West. She wore the uniform and insignia of a volunteer in the Red Cross. She was an active and devoted member of her church in a near-by town.

As she trundled her cart containing flowers, cookies, fruit, games, books from bed to bed, her kind, motherly manner gave her a passport into the hearts of many silent boys who spurned the small talk of younger and gayer workers.

Here, in a traction bed, his black face looking blacker on the white pillow, was homesick Airman George Henry Beeler from Alabama, back from Korea, but still in a strange place, far from home.

THE GRAY LADY GAVE HIM her most friendly smile and began arranging flowers on the bedside table. "I have some cookies for you," she offered.

"No, Ma'am," said Airman Beeler. "Thank you, Ma'am."

"Or you might enjoy this magazine."

"No, Ma'am. Thank you, Ma'am." He turned his face toward the wall.

The Gray Lady sensed an unspoken need. "I will be back in a few minutes. Maybe you will think of something I can do for you then."

Airman George Henry Beeler watched her as she passed down the aisle. Something about her starched uniform reminded him of the little ramshackle kitchen at home with his mother with her clean, mended housedresses.

There was something he needed, desperately. Something familiar that would bring him nearer home, and it was not games or fruit or cookies.

He didn't want to ask for anything. He could take care of himself and he wanted no favors. But this smiling lady seemed understanding. Maybe, when she came back . . .

THE GRAY LADY AGAIN STOPPED at the bed of Airman Beeler. "You have thought of something you want," she said triumphantly.

"Yes, Ma'am, I have. Ma'am, if it ain't too much bother—I want a Bible, if you have one handy."

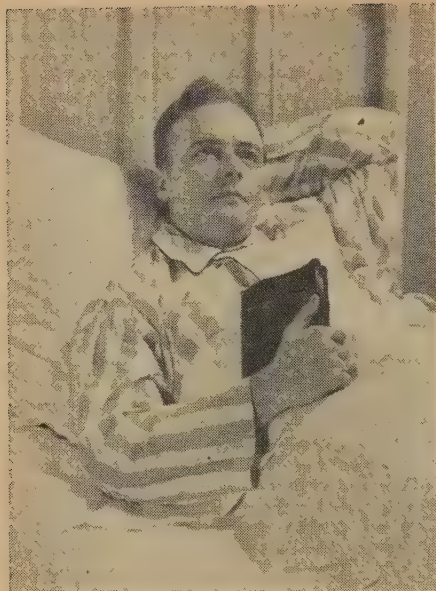
"Why yes, of course." The Gray Lady seemed much pleased. "I can bring you one in a minute. What kind of Bible do you want?"

What kind of Bible? To the Gray Lady this meant a number of things. Was this boy a Protestant? A Catholic? Did he want a New Testament to keep under his pillow? What would meet his needs?

What kind of Bible? To Airman Beeler who had gone to Sunday school back in Alabama with his staircase brothers and sisters every Sunday of his life, who had heard his mother read Bible stories ever since he could remember, this was a shocking question!

What kind of Bible? He looked reproachfully at the Gray Lady.

"The Holy Bible is what I want, Ma'am. Just the Holy Bible."



THE GRAY LADY WENT SO FAST to the supply closet that her little cart rattled and rocked in a most unhospital-like manner, and her uniform swished among the beds in a most un-Gray-Ladylike way! That boy! That sweet boy! Her throat felt thick and full! Her eyes stung as if she might be taking cold! But Gray Ladies

just do not go maudlin and identify themselves with the patients. The Commanding Officer of the hospital told them that in the first orientation class of the Gray Lady Course!

She got a Bible. She laid it on the bed where the hand of Airman George Henry Beeler could reach it. The Bible was black, familiar black, like at home. It had red margins, and on the cover in beautiful gold letters were the words HOLY BIBLE.

AIRMAN BEELER TOOK IT in his hands. He turned the pages. He looked at the cover. Then he sighed and laid it by his pillow.

"Thank you, Ma'am," he said simply. "I sure do thank you." Then he added with dignity. "I hope you don't think I was too particular about what kind of Bible."

He paused and smiled broadly for the first time.

"It seems like my family down in Alabama purely clings to the Holy Bible."

The woman with the silver hair remembered for the second time that day, that Gray Ladies do not cry!

Empty Arms and a Broken Heart

By VIOLA L. SCOTT

**Others found a way out, but for Mrs. Hale the loss
of her child was a tragedy she had never overcome**

"I BAPTIZE THEE in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

One baby foot kicked the air and a surprised gurgle almost turned into a whimper as water from the font touched

the baby's head. A smile spread across the congregation, lighting up every face with a soft tenderness. All except the face of Mrs. Hale. Noting the pinched nostrils and the bitter set of her mouth, I felt sorry for her. You see, the Hales

have no children. Not like the Axelstroms who were filling their pew as usual with a row of tow-headed youngsters.

It was too bad Mrs. Hale had never been able to adjust herself to their misfortune, I thought. The Wests were sitting nearby. They had adjusted to a similar situation. Bob West now had thirty-two sons—all of them Boy Scouts. When they went hiking by the house last Saturday he looked as smug and contented as a father could be.

Everyone marvels at the way Helen West lets the boys simply overrun the house. They're always clumping in through the back door for cookies, leaving a trail of mud or sand behind. And at Christmas time their tree is the biggest in the block. It has to be, Helen explains. How else could they get thirty-two presents fastened to it?

VERA ALLISON TRIED to clamber up on the pew to get a better view of the baby up front. As her mother pulled her down I looked at little Peter on her other side. Peter is adopted. After five girls, the Allisons decided that was the only way they'd ever get a boy.

My wandering eye came to rest at last on Mrs. Owens. There were three children with her this morning, the youngest and newest a babe in arms. Mrs. Owens has had more children than anyone else I've ever known because she keeps trading

the old ones for new ones all the time. You see, she has what the welfare agency calls a "boarding home." Babies don't belong in institutions, so the agency places them in homes like Mrs. Owens' until they go to their new parents. The older children sometimes stay longer with her because usually one of their parents is sick, or dead, and it takes more time to arrange new homes for them.

ONCE I ASKED MRS. OWENS if she didn't find it terribly hard to give up a child after she had cuddled and tended it for weeks. Wasn't parting a terrible wrench?

"It was at first," she admitted, "until I got the proper perspective on my relationship to them. Now when one of my children loses that lost, frightened look I realize they're ready to face the world again, and it's time for me to give my attention to one who needs me more."

I happen to know that she makes the parting easier for the older children by sewing them complete new outfits of clothes so that they can go with the pride and assurance that someone loves them and is interested in their future.

As I shook Mrs. Hale's hand after the service I gave it a little extra squeeze. She seemed so lonely, hurt, and bewildered. It's really too bad she hasn't found a way to fill her empty arms the way Mrs. Allison or Mrs. Owen has.



HOLDING UP THE CROSS

NEAR THE SCHOOL where I teach is a church, with a steeple which has a cross on its top. Once last spring during a windstorm the cross was blown off. The next day as I left school I noticed that two workmen were replacing the cross. One seemed to be a helper who was holding up the cross while the master workman placed strong braces and supports against it. I couldn't help but think of the cross that has been placed in our world today by a Master Workman, who also supports it by His Word, while we are called upon to hold up the cross as his helpers.

—ALICE L. SWYGERT

GRANDPA GOT A JOB

By KATHERINE BENION

PETER LIVED WITH his grandfather in a small Finnish village. His mother and father had been killed during World War II and of their immediate family only the two remained.

Shortly after the war ended, officials had told Peter's grandfather they did not need him any more at the factory where he worked. When he told the eleven-year-old lad about this, the boy asked, "But, grandpa, do you think you can get another job?"

"I don't know if I could get a steady job again at my age," said the old man. "But it doesn't matter for I have other work to do now—but it's work that won't pay any money, so we'll have to spend very little. And I'll need your help—"

"My help?" asked Peter.

"Yes, my boy, your help," the grandfather told him. "You know we've had no church since the bombs destroyed it. I've been unhappy without one. We're going to rebuild the church."

THE BOY WAS SILENT as serious thought was reflected in his face. Then he said, "I'd like to help, grandpa, but don't you think you should get a job for pay and then help at the church when you can?"

The grandfather placed an unsteady hand on Peter's shoulder. He saw concern for food and other necessities written on the lad's thin face.

"Do not worry," he said, gentle assurance in his voice. "The same God who helped me to keep my health so that I could work during the war will see there is

a way now. We'll raise most of our food and get by somehow."

Peter and his grandfather went to work—digging, gathering stones, carrying sand. Day after day they toiled. A few others came at times to help them, but mostly they did the job alone. To make ends meet, they sold some vegetables from their garden in summer. On occasions they earned a little money working for others, but their living was frugal to the extreme.

THEN CAME THE GREAT DAY for which they had worked—the Sunday of the first church service in the newly-constructed building. The villagers flocked into the bare but adequate structure, with Peter and his grandfather proudly sitting in front. The grandfather anxiously watched Peter during the service. Could the child understand the value of what they had done? Would he feel that the church was worth the sacrifice they had made?

That evening in their quiet home the grandfather got his answer. "Our little services we held here at home during the war were nice," Peter observed, "but I see now how much more wonderful you feel after going to a service held in a church."

The old man smiled and asked "Then you think I was right in giving up everything else to build the church?"

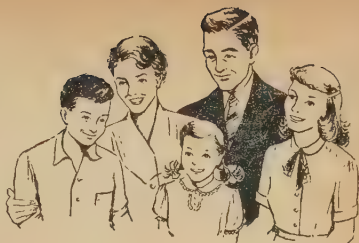
"Yes, you were surely right," Peter responded. "One of the finest things anybody can do is to build a church where people can worship God."

TO BE OF USE in the world is the only way to be happy.

—HANS CHRISTIAN ANDERSEN

FIVE MAKE A FAMILY —————

CHOPSTICKS



THE DAY WAS so perfect and the ads were so tempting, I could hardly wait to get the children off to school. I wanted to race through my chores and head for the stores as fast as I could go.

Claire called from her back door as I opened the garage. "Where are you going all dressed up?"

"To try to catch me some bargains while the catching is good. Want to come?"

"Not I, thank you! Here's one moth knows enough to stay away from that flame! I splurged last fall and the things have to last for this season—not to mention next fall and next spring, too. Sure as I go into the stores I'll find some way to persuade myself I need more clothes. No, you run along and have fun and show me what you get." She flipped her apron at me, like a farmer's wife shooing the chickens.

SOMETIMES I HIT THE TRAFFIC LIGHTS and sometimes they hit me. This was one of the days when I seemed to be held up at every corner.

At most of the corners there were people waiting for the bus. It seemed mean to pass them, but I'm always afraid of a rebuff. And you do hear such awful things. Suppose I picked up someone and instead of thanks I got a revolver in the ribs and orders to drive out in the country? Silly to think about it, but those things happen. Or was I just trying to justify what Dan calls my fear of strangers? I'm not really shy, but sometimes—

I drove on, feeling a bit guilty about

my empty chariot. Not that I didn't have lots to occupy my mind. That sofa that was advertised sounded like a real buy. I wanted to look at it, for if it was as advertised, it would certainly do wonders for our living-room.

SUDDENLY I WAS AWARE that one of the women standing so patiently under a red light was looking right at me. It was Mrs. Lightman, Barbara and Bob's mother.

The light changed. I waved and pointed across the street. Edging over to the curb I flipped the door handle, then waited for her to catch up.

"This is wonderful! I was afraid you were not going to see me." She bubbled along somewhat breathlessly. "The bus is frightfully late. By the time it does come, it will probably be packed with people. You've really saved my life."

"Not quite. But I am glad for company. Where are you going?"

"I'm making the rounds of the millinery departments, so just drop me wherever is most convenient for you. I never feel it is Easter without a new hat, do you?"

"Can always use one. Though I can think of many Easters when I couldn't have one, and the day came round just the same."

"Oh, it comes around, but it just isn't the same."

"No, I suppose not. There is something nice about getting dressed up so that you look as good on the outside as you feel inside. You're right about that."

She was silent for a space and I began to wonder whether I had sounded preachy. But what sense is there in going to Lenten services for six weeks, listening to all the wonderful thoughts the pastor has to give you, then backing down the first time someone overrates the famous Easter bonnet? Besides, I've been over the same ground with Karen so often the words came almost automatically.

Still, there is such a thing as good manners. What she had intended as a surface observation, I'd given a serious turn. She might not know what to say next. And as the silence grew, I didn't either. Prices are usually a safe topic, however. I was just about to ask what she thought those \$8.98 dresses would be like, when she spoke.

"You don't really need a new hat to 'feel nice inside,' do you? You and your husband always seem happy. It just seems to shine out from inside. I've often thought I'd like to ask you about it."

I DIDN'T KNOW whether to be surprised or embarrassed. Fortunately, she didn't give me time for wondering. "But I think Karen has given us the answer without our having to ask."

"Karen sometimes does," I agreed. "She is a very outspoken young lady."

"She was at our house the other day and she happened to see on my desk the paper bank the church sent out with that little devotional book. I'd been meaning to open up the bank and set it somewhere where we'd see it. I'd also been meaning to read the little booklet, but I just hadn't gotten around to either."

"Karen looked at the bank. 'Haven't you set yours up yet?' She didn't ask it in a nosey way. Just interested. 'Lent's almost over and you're missing all the fun.'"

"Then Barbara wanted to know what fun. And to tell the truth, so did I."

Karen spoke up just as nice as you please, 'Filling the bank. You give up something you'd like to have but don't really need and put the money in the bank. And the more you want the thing you gave up, the happier it makes you, because then my daddy says you're on Jesus' side of the fence. It's fun.'"

For a minute I was so choked up I almost stepped on the accelerator instead of the brake at the next stop-light. It was a good thing I caught myself, as the cop at that intersection looked as though it wouldn't take much to make him tell me to go jump a fence.

Certainly Dan's language wasn't the sort you hear in the pulpit, but it's the kind the youngsters understand. And apparently Mrs. Lightman did too. She went on, "Do you know, we've been trying it and I think both Barbara and Bob really do like it. Bob grumbled at first, so we didn't insist and, bless me, last night he dropped in some change on his own hook. What's more, I've been reading the booklet."

BY THIS TIME we were opposite Calder's downtown store. I drove up to the door and gave the car to an attendant to park. As Mrs. Lightman and I parted inside the main entrance, she put her hand on my arm. "No, I won't let you go till I say one more thing. You can think it silly if you like, but I just want you to know that habits are hard to break. All that stuff about hats was sheer reflex. I know as well as anyone that a hat isn't the important thing about Easter. But when you've talked like that for years, saying what you really mean is as difficult as playing a piano well when all you know is chopsticks!"

"I know just what you mean," I agreed. "I play that kind of chopsticks a lot myself. Sometimes I wonder whether I'll ever do anything else!"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read ROMANS 12:6-16

CHRISTIANITY is different things to different persons. Yet very few Christians deny that it includes action. We are to obey as well as understand the Eternal Word.

The revisers did not have to put vigor into the Bible. It was there in the Hebrew and the Greek; they needed only to represent it in the English. The King James Version was obscuring it by language that grew more remote from life each year. Besides, it had always possessed a "literary flavor."

The Revised Standard Version uses simpler and shorter words, and fewer of them. The approach is more direct. The punctuation is modern; conversation appears for what it is. The pages are printed so as to be more readable. The total result is an increase of force.

A COMPARISON OF the two selections printed shows the necessity and value of the effort to have the Bible in more effectual language. Here are ten verses, less than 200 words, with some twenty directives that could revolutionize life. Now the passage has been made more compelling than before.

Verses 6-8. Didn't the idea, even, tend to get lost in the language of the KJV? Doesn't "let us use them" in the second line of the RSV add force?

Verse 9. Compare "let love be genuine" with its opposite in the KJV. The new is not only understandable; it "rings a bell"

(King James Version)

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

(Revised Standard Version)

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good.

Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited.

among the motives.

Verse 10. "Outdo one another in showing honor," now in direct address, becomes dynamic.

Verse 11. Ever since I first read this verse in the RSV I am more enthusiastic about it. This is a top file gem. Read it aloud, with different types of emphasis on the words and phrases. Etch it on the memory. You can utilize this today: for example, "Be aglow with the spirit."

Verse 14. Notice how "them" at the end of the sentence completes its meaning.

Verse 16. "Live in harmony with one another." That, too, is both plain and gripping, as the whole passage is now.

Father-Son

QUESTION: My husband is anxious to establish a closer relationship with Arthur who is now twelve. For years Will has had to work so many evenings and Saturdays that his contacts with the boy were too few. But since he has been trying to get closer to Art he feels that he is failing. The boy is so much attached to companions of his own age that he doesn't respond very much to his father's approach. Will is disappointed with his son's attitude. He wonders what to do next.

REPLY: Adults cannot take the place of child companions. It seems that Will expected that over night he could become a pal of Arthur, perhaps replacing one of his young playmates or on about the same basis. Both of these assumptions are mistaken.

A close relationship cannot be achieved quickly. It is generally a slow development. It may in this case be even slower since the relationship was neglected or impossible in the earlier years. Patience is a prime requirement.

Furthermore, the father-son relationship cannot be the same as that of boy to boy. Adults are more experienced, mature, informed, and possessed of a different point of view from that of a child. Interests differ from age to age. Will must not expect to become another twelve-year-old pal.

The role which this father can achieve is that of a guide and a friend. Your husband can achieve the position of being relied upon in an affectionate way. He can become a sharer of enthusiasms, a rescuer from mistakes, and a confidential counselor in times of perplexity. If such privileges are properly used, and not abused, the relationship can become closer and more satisfactory with the passage of time.

A father will serve his son well if he takes a real interest in the boy's interests and activities without trying to partici-

pate in those activities. This distinction is important; there should be very few deviations from it. On such a basis a satisfactory comradeship may be built.

Another mixed romance

QUESTION: Our daughter has been graduated from college and is now doing graduate work. Last summer she had a job at the seashore and got acquainted with Chuck, who is a Catholic. Since then she has been going out with him and has been to the Catholic church several times. Joan was brought up in the Lutheran church, and through the years was always faithful in attendance and active in the work. Now she is wearing the fraternity pin of a Catholic boy. She knows that we have been very much upset by her romance, but it seems to make no difference to her. From all we can learn Chuck is a staunch Catholic. Joan doesn't understand the difference between Catholicism and Protestantism very well, and she thinks Chuck will change.

REPLY: Your prospect of changing Joan's outlook and winning her away from her Catholic lover is not very great. Of course, very unusual changes do sometimes occur. It is preventive measures that count in such cases. Parents and teachers have to act early to prepare young people against mixed marriages. In some cases even such precautions fail to yield the desired results. We have the difficult task of conditioning youth against dangerous love-making and marriages without creating bigotry. After a real attachment to one another has developed, it is usually impossible to do much that is effective. As a rule, then parents have to make the best of the situation.

Nevertheless, don't give up. In all dealings with the couple use tact. Such diplomacy may well include leaving in a prominent place such materials as *An Un-American Marriage*, *To Sign or Not to Sign*, and *The Split Between Roman Catholicism and Christ*.

—EARL S. RUDISILL

Prisoner of the Communists

Unwilling Journey. A Diary from Russia. By Helmut Gollwitzer. Muhlenberg Press. 316 pages. \$3.50.

When Lutheran Pastor Gollwitzer refused to serve in Hitler's army, he was conscripted for duty in the medical corps. The close of the war found him in eastern Czechoslovakia as ranking officer of a demoralized military force. Russians took him to a prisoner-of-war camp.

Hopeful rumors of speedy release flew about the camp constantly, until depressing routines suppressed all enthusiasm and even interest in life. Five dreary years passed in Siberian labor camps and at the Krasnogorsk showplace where the Russians "proved" to visitors that the prisoners were well treated. Drab hopelessness and frustration turned some prisoners into moronic barbarians. Others found solace and release in study and reading—a hidden Bible, official volumes about socialism, occasional long-delayed newspapers and magazines.

Courses in socialism and communism were given to the prisoners, and these Gollwitzer attended. His sincere desire for knowledge makes this diary a document of momentous importance to any reader who wants to know the plain, unbiased, unvarnished facts about what Communists teach.

In his careful examination of the Communist documents, sifting truth from propaganda, Gollwitzer provides an invaluable study of the development of Red doctrine from Marx to Engels to Lenin to Stalin. For a true picture of what Russian Communists believe and how they act, this account is unsurpassed.

Unwilling Journey isn't light reading. Its humor is restrained. The accounts of life in prison camps where men's souls were being slowly destroyed are often depressing. Descriptions of Russian villagers and their home life are methodically accurate.

Yet the book includes the excitement of the capture, loneliness of prison life, squalor of the camps, brutality of some of the captors, animal instincts aroused in the prisoners as they were compelled to battle even for enough food to remain alive. There is plenty of drama and considerable suspense.

Above all, *Unwilling Journey* is a spiritual adventure, in which the reader can accompany Pastor Gollwitzer as he carefully

and candidly examines the policies and practices of communism from a Christian standpoint and then turns away in revulsion.

Philadelphia ALBERT P. STAUDERMAN

Bible Outlines

Great Ideas of the Bible. By Ryllis Goslin Lynip. Harper. 272 pages. \$2.75.

Intended for use by "modern youth," this first of two volumes takes twenty-four ideas or themes from the Bible and weaves each into a progressive outline. The three sections are grouped as "The Nature of God and Man," "The Meaning of Right and Wrong" and "The Ideas of Jesus."

The method employed includes the printing of various biblical passages (using Moffatt's translation) with the author's explanations interspersed. Dealing with the idea of God as Shepherd, for example, some quotations from the Psalms provide the background for a discussion of God's concern for the individual. From Jeremiah and Ezekiel come passages relating to God's care for his people. This leads in turn to the higher conception of the shepherd-care of God revealed in the Twenty-third Psalm and the teachings of Jesus.

Mrs. Lynip's idea is sound, but in some less-concrete fields (God as Purpose, God as Champion of Justice) the theme would seem to require fuller treatment. The section on the teachings of Jesus is good. The use of the Moffatt translation provides freshness of language, but since this book is primarily intended for young people who haven't read the Bible a more familiar version might have served better.

Scandinavians Argue About Hell

NORWAY: Oslo. Mar. 1.—A theological dispute in which nearly every group of the people has been engaged has been going on in Norway during the last 13 months. In a statement on Feb. 19 the government—being the highest administrative authority of the church—tried to settle the question. However, large groups of the church people will certainly not agree to the conclusions announced by the government.

A year ago in January Professor Ole Hallesby in a radio sermon sternly called for repentance, and repeatedly mentioned hell. "You who are unconverted, if you died at this moment, would go straight to hell," he said. The largest part of the sermon dealt with God's love and grace, but most people seemed only to have noticed the sentences about hell. The sermon had a shocking effect all over the country.

Antichurch papers were furious and started a month-long campaign against Professor Hallesby, using invectives quite as much as arguments. The professor is known as the most prominent representative of the strong pietistic groups in the church, and by most of the unchurched is regarded as a champion of intolerance because of his uncompromising opposition to every kind of modernistic theology. Some newspapers skillfully rallied public opinion against Professor Hallesby, kindling old aversions and stirring up fresh resentments.

HOWEVER, THE REAL theological controversy began some days later when Bishop Kristian Schjelderup of Hamar wrote a newspaper article emphatically opposing the views expressed in Prof. Hallesby's sermon. The doctrine of eternal punishment is incompatible with our belief in a God who is love, the bishop said. Professor Hallesby immediately replied in a newspaper article, pointing out the sayings of Jesus concerning perdition, and quoting Article XVII of the

Augsburg Confession. Does the bishop agree with the words of Jesus and the Augsburg Confession, or does he not? he asked.

In a second article Bishop Schjelderup somewhat correcting himself, said there is a judgment to come, but no eternal punishment. The sayings of Jesus on this question cannot be regarded as decisive for us, nor is the church today obligated to conform in all details to its Confessions.

Another point had been brought into the discussion: How far does a minister's obligation towards the Confession of his church go? How much difference in doctrine should it allow? Opinions on this point differ. Some hold that Bishop Schjelderup has broken his ordination vow by teaching contrary to the doctrine of his church. The bishop felt that church members in his diocese were losing confidence in him. So he asked the state's department of religious affairs to decide whether he is in good standing in the church.

THE CHURCH DEPARTMENT asked for the advice of other bishops and the two theological faculties. Extracts of what the bishops and professors said were published, together with the government's statement, on Feb. 19. Most bishops find that Bishop Schjelderup's newspaper articles do not offer sufficient material to warrant a definite conclusion regarding his teaching. "Bishop Schjelderup's press articles . . . cannot be termed a 'teaching,'" Bishop Bjarne Skard of Tunsberg says. "And I know of no other material to tell me where Bishop Schjelderup stands theologically. Only he himself can clear the situation, by rendering an account of his position regarding Scripture, confession, and ordination."

The bishop of Oslo, Johannes Smemo, one of the vice-presidents of the Lutheran World Federation, writes: "Bishop Schjelderup does not take the plain and definite stand on the Confession of his church that a bishop normally and naturally should take." The bishop of Bergen and the free theological faculty (conservative) find that Bishop Schjelderup's pronouncements are definitely incompatible with the Lutheran Confession, whereas the theological faculty

of Oslo University hold that the bishop has not set himself outside the Evangelical Lutheran Church by his statements.

MANY FEEL that the problems which have been raised by this controversy are not solved. The main points are: What does the authority of the Bible mean? and: What is the obligation of a minister towards the Confession of his church? These questions the church must settle for itself. Calling upon the state authorities to solve the disagreement will do more harm than good.

Here emerges another important point in this unhappy dispute. The government has consulted an expert of civil law, Professor Castberg. He declares that the king has the right to make decisions in theological or liturgical matters without seeking the advice of any churchmen, and that the church has no right to oppose a decision of the state.

The church will not accept such a limitation of its freedom. After these events ties between church and state have become more strained than they were. Bishop Eivind Berggrav, who has had access to the statements of Dr. Castberg before they were published, has already written a book: "Contra Castberg on the Church's Basic Questions." Berggrav's book will be published soon.

—ENOK ADNOY

SWEDEN: Karlstad. Mar. 1.—On Feb. 19 the Norwegian government decided to approve the opinions of Bishop Schjelderup. It must appear strange to Americans to hear of a government deciding a theological question. The case concerns the dispute over interpretations of the doctrine of hell which resulted after Professor Ole Hallesby broadcast a sermon in January, 1953.

The government has asked for the opinions of a professor of law on the question of the relations of state and church. The professor said that the government had to care for liberty inside the church, and that the Augsburg Confession has no binding authority for the church.

The Norwegian comments show that the debate will go on. Probably it will deal less with the interpretation of the Biblical doctrine of hell than with the status of the

Church of Norway as a state church and as a Lutheran church.

ALSO IN DENMARK AND SWEDEN the question of hell was debated last year. In Denmark Professor Lindhardt of Aarhus created a great commotion by speaking and writing against the common views of eternity. Conviction about a life after death, about a judgment after death, and so forth is not founded in the Bible, he said. The Bible deals with the present time and not with what may come after death. Eternal life and judgment take place here and now before God. Lindhardt is a university professor of church history and a pastor of the Church of Denmark. The bishop in his diocese tried to give the Christian hope a more positive content concerning life after death, but he did not, as many wanted, definitely rebuke the professor.

In Sweden the secularist newspaper *Dagens Nyheter* tried to create a similar debate, mainly to force church people into an orthodox view about hell and then show how antiquated it is. The paper did not succeed, but complained instead over the foginess of the Christian conceptions.

AFTER THE NEWSPAPER debate Bishop John Culberg of Vasteras published a 30-page pamphlet, *Efterat* (Afterwards), in which he tried to be more positive about personal life after death than Lindhardt, but without allowing a discussion about the concrete aspects of hell as in Norway. He meant that existence after death is timeless, and it is vain to discuss the details of such an existence, because the capacity of human mind cannot pass the limits of time.

The establishment of the Church of Norway will be debated because of the Hallesby-Schjelderup case. An editorial of *The Christian Century*, Jan. 13, quoted in the Swedish church magazine, suggested that the Helander case should lead to the disestablishment of the Church of Sweden. Most Swedes do not regard the Helander tragedy as a result of the establishment of the church. Nevertheless, the court trials show that the Church is in many ways too dependent on the State.

—STEN RODHE

Penn Township Congregation Is Synod's 23rd in 8 years

By LUTHER E. FACKLER

PITTSBURGH: A congregation organized this month in Penn Township, in the East Pittsburgh, area, is the 23rd established in the Pittsburgh Synod in eight years. The new congregation is Apostles' Church, Hamil Road, which has called the Rev. John Bellingham as pastor. He was graduated last month from the Philadelphia Seminary.

Earlier this year Faith Church was organized in Center Township, between Aliquippa and Monaca.

Zion Church, organized in Penn Township in 1947, has grown so rapidly that three Sunday morning services are now necessary. An educational building for the expanding church school was dedicated in December. The Rev. H. Paul Gerhard is pastor.

Intensive home mission work in the Pittsburgh Synod has produced such substantial results that on Jan. 1 ten of the synod's home missions were able to become self-supporting. They will receive no further salary aid from the ULC Board of American Missions, although still classified as missions while repaying building loans made from the board's church extension fund. Congregations are expected to become self-supporting within 10 years of the date of organization. Building loans are amortized in a maximum of 20 years.

ST. PAUL'S CHURCH, Trauger, has established a good record of growth in stewardship. Its benevolence giving increased 900 per cent in 10 years—from \$828 in 1943 to \$7,841 last year . . . "Best educated congregation" in the synod seems to be St. John's in the St. Petersburg parish. This small congregation (one of three in which the Rev. Frank Herzel is pastor) has 48 communicants, of whom 21 are college graduates—including six with M.A. degrees and two Ph.D.s. Maintaining the scholastic standards of their elders, the four eighth-graders who are officers of the congregation's intermediate



DR. DONALD R. HOUSER

He has been Pittsburgh Synod superintendent of home missions since 1945. Board of American Missions officials are hopeful this month that Dr. Houser will accept a call to become assistant to their Secretary of English Missions, Dr. Arthur Knudsen, who has announced he will retire next year.

Luther League were the leaders in midterm tests in the public school.

Five congregations shared in National Youth Week in Scottdale. Topic of the week, emphasizing foreign missions, was "So send I you." Young people of the churches of various denominations in the community brought objects illustrating the native way of life in countries where their denominations are active in mission work. A supper featuring characteristic native dishes of these countries was served. Mrs. Margaret Gesler, United Lutheran missionary on furlough from India, was the speaker.

John C. Heber of Grace Church, Franklin, has a record of participation in every celebration of holy communion in the congregation in 52 years, plus membership in the choir the same length of time.

BIBLE WON'T BURN

Recently a house burned down in Pittsburgh. Afterward a box was noticed on top of the still-smouldering ashes. The contents—undamaged—was a family Bible. Fire had consumed everything else.

Leaguers Rally in Lewisburg

By ARTHUR W. LAWVER

WILLIAMSPORT: Speaking on "Whosoever will save his life shall lose it . . ." Secretary John Mangum of the Luther League of America told more than 600 Leaguers of the Susquehanna Conference gathered for a pre-Lenten rally at Christ Church, Lewisburg, that "youth is an important part of the church today and has the responsibility to fulfill God's will right now and where we are." Pastor Franklyn Lambert was liturgist and Kent Bittner, president of the Conference League, welcomed the guests.

Confirmands' rallies will be held in Zion Church, Sunbury, on April 4, and at Williamsport on March 28.

Although the Susquehanna Conference did not reach its goals for apportioned benevolence and Lutheran World Action in 1953, 58 congregations did meet their apportionment 100 per cent and 36 additional congregations exceeded 100 per cent. Five failed to give anything toward apportionment.

"Our Stewardship" was the theme of an address by Edward Shotzburger, president of the Central Pennsylvania Brotherhood, to the men of the Shamokin-Mt. Carmel area at a dinner meeting in Trinity Church, Shamokin, Jan. 30. This group meets quarterly to promote men's work and to plan for the annual Reformation rally in the area. Dr. C. G. Billig, of Shamokin, is the newly elected president.

Parish Realignment Planned

By PAUL L. FOULK

YORK: At congregational meetings held recently, the Dillsburg (York county) charge—which has included four churches—voted

to divide into two separate charges. Salem and St. John's, both union congregations, will constitute one charge, and St. Paul's and Emmanuel another. The Rev. Roland M. Banes has been pastor of the Dillsburg parish.

Dr. Abdel Ross Wentz, Gettysburg, has been presenting a series of Sunday evening sermons on "The Heritage of an American Christian" at St. Matthew's Church, York. . . . Grace Church, York, has launched a \$60,000 building fund drive. . . . Dr. Clarence W. Rhoda of Philadelphia, former pastor of Union Church, York, was guest speaker at the church's recent 95th anniversary celebration. . . . Rev. Jacob M. Spangler observed the 25th anniversary of his pastorate at Trinity Church, Wrightsville.

Dr. Harry F. Baughman, Gettysburg, spoke at a pre-Lenten retreat of York conference pastors and laymen at Holschwam Church, Mar. 1. . . . Zion Church, Glen Rock, received a sound-amplification system from Dr. Clyde L. Seitz of York. It was presented in memory of the donor's parents, Mr. and Mrs. William W. Seitz, and dedicated by Pastor Kenneth D. James.

Miss Evelyn Emig, Spring Grove, has been appointed York conference secretary of children's work. . . . Mordecai Sutton, 80, of Shrewsbury, was given special recognition by Christ Church Sunday school for a perfect attendance record of 34 years. . . . Luther Leaguers will hold a banquet at Christ Church, April 20. . . . An Intermediate Rally will be held at St. Paul's Church, Spring Grove, May 4. . . . St. Paul's Church, McSherrystown, was rededicated Feb. 21 by the pastor, Dr. George E. Bowersox, following extensive improvements. A bequest from the late Ellen K. Little recently gave \$1,000 to St. Paul's Church, and \$500 to the Tressler Home at Loysville.

Gettysburg Seminary has scheduled its annual orientation conference for the third week in June. . . . Gettysburg College is planning an assembly for church workers, July 11-17.

The Rev. A. M. Hollinger, for 36 years pastor of the West Manheim charge, Hanover, and the Rev. John H. Hege, pastor of Salem charge, Dover, plan to retire soon.



SIX-YEAR-OLD from refugee camp in Germany has a new home in Chicago, where Lutheran Pastor Ernest Ewald (left) became foster-father at courtroom ceremony



FORTUNATE CONGREGATION, St. Paul's in Wilmington, N. C. gets two new full-time staff members—Kathleen Weant (parish worker), Robert Penn (minister of music)



LUTHERAN SERMONS are a novelty—and are well-liked—by 250,000 Alabama Negroes since the Rev. Nelson W. Trout is broadcasting each Sunday in Montgomery



AMONG SCORES of new parsonages acquired for United Lutheran pastors in recent months, this one in Minersville, Pa. (Zion Church) was vigorously dedicated as choir led in hymn of thanksgiving. The Rev. John W. Schwalm (on steps, right) is pastor of Zion

NEW YORK

Mission Church Planned; Jensen Called to Kitchener

BUFFALO: A new mission, MESSIAH CHURCH, Lewiston, is being developed by the Rev. Howard A. Lenhardt, field missionary for synod. Plans call for organization on May 9 with a record-breaking charter membership of over 150. Of this number between 60-70 have been transferred from Zion Church, Niagara Falls. The congregation has voted to purchase a church building from an Episcopalian congregation relocating in the Lewiston area. Current Sunday school enrollment is over 80 with a teaching staff of 28. An average of 100 attend Sunday services.

OVER 1,100 YOUNG PEOPLE crowded Holy Trinity Church, Buffalo, for a special youth service climaxing the annual observance of National Christian Youth Week. Dr. Ralph W. Loew was guest speaker. This service broke all existing attendance records.

AFTER ALMOST five years as associate pastor of Holy Trinity Church, Buffalo, the Rev. Franklin L. Jensen has accepted a call to become the pastor of St. Mark's Church, Kitchener, Ontario. Without a pastor since last August, when the Rev. Albert G. Jacobi was elected president of Canada Synod, the congregation is located in the heart of Canadian Lutheranism. The Lutheran Church is the strongest religious body in the Kitchener-Waterloo area. Pastor Jensen assumed the pastorate Mar. 1.

NEW ENGLAND

Home for the Aged To Be Enlarged

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN: Directors of the Lutheran Inner Mission Society of Connecticut plan a renovation of the Lutheran Home for the Aged in Southbury, and will erect an addition to the present building. New England congregations will strive to raise

\$50,000 of the required \$85,000. Congregations are expected to pledge their support in full by April 4 to permit the board to sign the building contract. In 1953 the Home received two gifts of \$18,000 and \$30,000.

FIRST CHURCH, Waterbury, celebrated the 10th anniversary of the Rev. Robert Heydenreich as pastor on Feb. 14 . . . Connecticut State Luther League had 240 at its mission rally in Manchester, Feb. 21. Dr. Paul C. White, secretary of the Synod, gave an illustrated report on his recent trip to South America and the work of the Lutheran church in that field. . . . After postponement due to the illness of Dr. Conrad Reisch, St. Paul's Church in Bridgeport was dedicated Feb. 28. Dr. Frederick Knubel, president of the Synod, delivered the sermon and dedicated the \$250,000 building.

LUTHERAN PASTORS of various church bodies held a Lenten retreat in Middletown, Mar. 1. The Rev. Browne Barr, of Yale Divinity School lectured on "Spiritual Reality of Lenten Preaching."

A BROTHERHOOD CONFERENCE Pilgrimage was held in Grace Church, Hartford, Mar. 4. The Rev. Harold Whetstone, missionary to Liberia, lectured to more than 100 men.

THE SPRING MEETING of the Conference Women's Missionary Society will be held April 4 in Immanuel Church, Naugatuck. Miss Frances Dysinger of the WMS staff will speak. A panel of missionaries will give a presentation of "the most interesting Christian I have met on the mission field."

DR. PAUL WHITE, secretary of Synod, will speak on Mar. 25 in First Church, Southington, on his journeys to ULCA mission fields. The Rev. William Coleman, missionary to India, spoke in First Church, Bridgeport, Mar. 14. First Church, Southington, will devote its Lenten self-denial offering to the campaign for the Southbury Home. This church also began an intermediate Luther League. Robert Stacoffe, State Luther League president, Carol Nyquist and Robert Emeno, advisors, addressed the group.

FORTY-TWO young people and their pastors from Massachusetts congregations united for a two-day winter camp, Feb. 20-22, at Rolling Ridge in North Andover.



DEDICATION of the first building unit in the Church of Our Saviour parish at Albany, Georgia brought out a strong representation of congregational members on Sunday morning, January 10. Unit is a chapel, erected at a cost of \$40,000. Shown at the door of the chapel are Pastor Donald R. Poole and Dr. Charles E. Fritz, president of the Georgia-Alabama Synod (back to camera).

TEXAS

Texans Organize Five Churches in 28 Days

By J. F. VORKOPER

HOUSTON: The 35 congregations of the Texas Synod have five little sisters this month. Three of the new congregations are being established in Louisiana—the first United Lutheran churches in the state.

This unprecedented home mission development puts the Texas Synod for the first time in a class with such rapidly growing synods as the Pacific and Pacific Southwest. In two decades, 1931 to 50, only four congregations of the synod came into existence. Total in the 1951-53 period was five.

Schedule for organization of the congregations is: Feb. 28, First Church, Lafayette, La., the Rev. Carl F. Schneider, pastor . . . Mar. 7, Our Saviour's Church, Victoria, Texas, the Rev. Frank O. Broesicke, pastor

. . . Mar. 14, St. Paul's Church, Lake Charles, La., the Rev. Walter Galbraith, pastor . . . Mar. 21, St. John's Church, Grand Prairie, Texas, the Rev. Hugo Rath camp, Jr., pastor . . . Mar. 28, St. Andrew's Church, New Orleans, the Rev. David A. Jensen, pastor.

TWO ADDITIONAL MISSIONS are being developed. Dr. Grover C. Leonard, retired pastor of Bryan, Texas, was asked to develop the South Main Street Mission, Houston. He entered the field Feb. 28 for the first service. Grace Church, Houston, has sponsored much of the first survey and Sunday school work here.

The South Houston mission, sponsored in its beginning by Redeemer Church, Houston, will soon have a full-time worker. A building is being constructed on property recently purchased by the Texas Synod. The Rev. George Housewright is pastor.

THE SYNOD is bidding for a camp site, eight miles north of LaGrange. Pending action on its bid, it has authorized its execu-

tive committee to launch a financial campaign to pay for the property, and is already planning methods of developing the site to suit its purposes.

Synod's camp committee voted for the project Feb. 23 after inspecting the property, formerly used as a pumping station by a petroleum corporation. The site includes 25 acres on which are located six large buildings, a well, and water storage tank.

TWENTY-FIVE Texas Synod congregations reached their benevolence goals last year, recently reported statistics show. Thirty achieved Lutheran World Action goals.

Synod's Parish Education committee met recently in Austin with the Rev. William Wahl, of the ULC Board of Parish Education, to plan for the Victoria Conference, April 24-25.

Grace Church, Houston, dedicated its new educational building, Feb. 7. Much of the final work is being done by members.

THE FIFTH ANNUAL Church Life Conference was held at Texas Lutheran College (ALC) Seguin, on Mar. 1, with Dr. A. D. Mattson of Augustana Seminary, Rock Island; Rev. R. F. Kuretsch, Seguin; R. J. Weber, Brenham; William Rector, (TLC) Seguin, Dr. A. G. Wiederaenders and President Edward A. Sagebiel taking part in the program.

New paraments were blessed Feb. 14 in St. Mark's, Cuero, as a memorial to a recently confirmed boy who was killed in an accident last year. St. Mark's income for January, 1954 was \$1,000 over that of January, 1952. \$50 per month was voted for Mission Fund this year, over and above apportioned benevolence.

ACCESSIONS to St. Mark's, Church, Corpus Christi, totaled 120 in 1953 or 60 per cent of the Jan. 1, 1953, baptized membership, and almost 50 per cent of the confirmed membership of that date. From all sources in the congregation some \$18,000 was received in 1953. 150 per cent of the 1954 benevolence budget has been pledged!

THE UNITED Dr. Martin Luther Church, Shiner, has taken steps to complete three units of its building plan . . . ST. PAUL'S CHURCH, Kilgore, Goliad County, a congre-

gation of the Ander-Schroeder-Kilgore Parish, voted to disband at a congregational meeting, Jan. 31, due to dwindling membership. Other congregations of the parish will receive the membership. Kilgore met its full benevolence quota in 1953.

CRESTVIEW CHURCH, Waco, under the leadership of Margaret Scharf, is sponsoring the first Girl Scout troop in this city.

REFORMATION CHURCH, Garland, recently dedicated a new parsonage for Pastor Norman H. Suhr. The congregation's evangelism program, launched by Synod President Royal Leshner, got underway Feb. 1 and will continue through the year. A Luther League group has been organized. Benevolence giving by this church reached 142 per cent of its quota last year, and LWA contributions went to 108 per cent. There is a 100 per cent subscription list for THE LUTHERAN.

KENTUCKY-TENNESSEE

Confirmands Meet in Louisville

By ROGER IMHOFF

LOUISVILLE: An old Lutheran tradition will be continued in Louisville this year when church youth preparing for Palm Sunday confirmation will gather in St. Mark's Church, Auburndale. Pastor August Klickmann is to be liturgist, and the sermon will be preached by Pastor Henry Kleckley. Purpose of the rally is to impress upon the confirmands their role as full-fledged members of the church.

FOR 20 YEARS Park Hills Zion congregation in Covington has worshiped in a basement church. Superstructure is now to be erected on the foundation walls, and people will walk up to their church instead of down, reports Pastor Harold Koch. A \$42,000 building fund has been gathered.

LOUISVILLE PASTORS held a retreat at Veteran's Hospital, served by Chaplain F. O. Taafel, Mar. 2, to hear Episcopal Rector Andrew Anderson speak on the fellowship of all communions.

KENTUCKY-TENNESSEE . . .

PASTOR JOHN GROHNE, Cleveland, O., came to Third Church, Louisville, Mar. 15 . . . Hamma Divinity School senior Eugene Bollinger, from Memphis, has been called to St. Paul Mission, Shively, Ky. . . . Pastor Charles Irwin is moving from Shelbyville, Tenn., to Christ Church, Jeffersontown, Ky. . . . Cornerstone for Faith Church, Lexington, was laid Feb. 28 . . . Dr. Clayton Robertson enters his 25th year at Calvary Church, Louisville.

INSTALLATIONS by President Gerald Busch include: Pastor Wilbur Harmony at St. Mark's, Newport, and Pastor Frank Barkus at Cold Springs Mission, Ky. . . . Dr. Arthur Knudsen of the Board of American Missions was scheduled to speak at the organization service in Tullahoma, Tenn., Mar. 21, where the congregation has called mission developer Richard Smith as pastor . . . Synod meets at Trinity Church, Bellevue, Ky., April 26-28, with Dr. F. Eppling Reinartz, secretary of the United Lutheran Church, as speaker.

ONE FOR THE BOOKS

In 1917 Mrs. Mary L. Bohlander of Brookville, Indiana, wanted a copy of a biography of Luther and of Starck's *Daily Handbook*. The Lutheran Publication Society of Philadelphia told her that Kostlin's *Life of Luther* would cost \$1.25 and Starck's *Handbook* would cost \$1. "We trust to have the pleasure of receiving your order which will have our very prompt attention," said the letter signed by Gilbert Gotthold.

Two wars (three if you count Korea), a depression, a cold war, years of prosperity came and went. Last month Kurt Weber, manager of the Lutheran Bookstore in Chicago, got a letter from Brookville, Indiana.

"I just found a letter I received from you in 1917 and which was misplaced for some cause. But I still would like the Starck's *Daily Handbook*. Send me the price." It was signed by the same Mrs. Bohlander.

Mr. Weber replied promptly, not chancing another 37-year delay. The 1954 price —\$3.50.

WELFARE

ASSOCIATED LUTHERAN WELFARE, state-wide Lutheran child-care agency at Seattle, Wash., observed its tenth anniversary Feb. 11 at a dinner meeting in Seattle's Immanuel Church. Speaker for the celebration was Dr. Carl P. Rasmussen, Mt. Prospect, Ill. He was in charge of the National Lutheran Council office in Seattle a decade ago, took an active part in organizing the agency, and served as president of the first board in 1944. . . . New staff members at ALW include Mrs. Donna Hanneman, caseworker, and Mrs. Melissa Richardson.

INNER MISSION SOCIETY of Baltimore, Md., has announced the resignation of its director of casework services, the Rev. James L. Shealy. Pastor Shealy was released Feb. 15 to accept a call from the congregation of St. Paul's Church, Lutherville, Md. . . .

INNER MISSION SOCIETY of Reading, Pa., has released two pastors from its board of managers: the Rev. J. Robert Mayer, who was called from St. John's, Mohnton, to Immanuel Church, Philadelphia, and the Rev. Harold W. Sell, called from St. Paul's, Fleetwood, to St. Luke's, Allentown.

LUTHERAN SOCIAL MISSION Society of Philadelphia installed Sister Betty Amstutz as its executive director at the annual meeting of the agency, Feb. 8, in Muhlenberg Memorial Church.

LUTHERAN WELFARE SOCIETY of Wisconsin is sponsoring a benefit concert by the Wartburg College Choir in Our Savior's Church, Milwaukee, Sunday afternoon, March 28.

LUTHERAN INNER MISSION League of the Miami Valley, Dayton, Ohio, held its annual meeting January 17 and installed the Rev. Russell Bussabarger as superintendent of Bethany Lutheran Village. The Village now has 18 residents, will be able to care for 50 when new dormitory now under construction is finished. Mr. Bussabarger, formerly institutional chaplain for the Miami Valley agency has been succeeded in that position by the Rev. William Schnier.

NORTH CAROLINA

Nine Are 10 Percenters

By DAVID F. COOPER

HICKORY: Nine North Carolina congregations gaining at least 10 per cent in adult membership during 1953 were listed last month by Synod President F. L. Conrad. Mt. Olive Church, Hickory, registered a 19 per cent advance. Others are: Grace, Hendersonville (15) . . . Philadelphia, Granite Falls (12) . . . Messiah, Salisbury (11) . . . First, Greensboro (11) . . . Calvary, Morganton . . . St. Paul's, Hamlet . . . Good Shepherd, Brevard . . . Emmanuel, High Point.

Calvary Church, Concord, relocating in a new and fast-growing residential district, moved into its new quarters near the Cabarus Memorial hospital in February. Dr. F. L. Conrad spoke at a dedication service Feb. 28. . . . An intensive county-wide preaching and teaching mission is planned in the Salisbury vicinity in May. The Rowan County Lutheran ministerial association, in co-operation with the ULC Board of Social Missions, is planning the program.

An album of RCA Victor recordings has been made by the Lenoir Rhyne College a cappella choir, which is now on its annual

DELAYED CONFIRMATION

"Uncle Martin" Bost, who lives in the St. Martin's community a few miles east of Concord, North Carolina, had been baptized in the Lutheran church in infancy, but somehow went through his teens without being confirmed. Lately he began to worry about this. He realized he is now old enough to take personal responsibility for his practice of the Christian life.

Recently Mr. Bost urged Pastor Luther R. Sloop of St. Martin's Church and several of the members of the congregation to come to his home for the delayed confirmation. "Uncle Martin" was confirmed according to the Lutheran rite on January 7, just about four months before his 93rd birthday.

concert tour in half a dozen North Carolina cities and northward into Virginia, Delaware, and Pennsylvania.

AFTER 40 YEARS of faithful service in the ministry, the Rev. W. B. Aull of Landis, N. C., decided the time had come for a younger man to take over his work. His "retirement" did not turn out to be as complete

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NORTH CAROLINA . . .

as he expected, for he was constantly requested to serve as supply pastor—sometimes two or three months at a time—in parishes waiting to be provided with pastors of their own.

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Statesville, asked for Pastor Aull's services. That was four years ago. St. Paul's made substantial progress under his leadership and members of the congregation began suggesting that Mr. Aull should be called as their pastor. He was reluctant, pleading that at his age his retirement should be taken seriously. But finally he consented "with as much thrill and excitement as when I accepted my first call," he said. At age 74, with a half-century in the ministry behind him, he began a second half-century. In four years the membership at St. Paul's has grown 60 per cent, church and Sunday school attendance have doubled and a \$12,000 educational building was completed last year.

TRINITY CHURCH, Rocky Mount, opened its new educational building Dec. 20 with special services.

UNION CHURCH, Salisbury, recently was awarded second place in the Mimeograph division contest sponsored by the *Church Management* magazine at the International Churchmen's Exposition held in Chicago late in October, for their monthly parish publication, *The Littlest Angel*.

THE REV. HARRY D. HAWTHORNE, High Point, has been appointed by the High Point City Council to serve on the Advisory Board of the Guilford County Domestic Relations Court, term expiring June 30, 1957.

VIRGINIA

Home Mission Fund is Collected

By MARSHALL F. MAUNEY

BIG NEWS at the synodical Brotherhood convention in St. Mark's Church, Roanoke, Jan. 28, was that over \$6,000 had been contributed in 1953 to the Home Mission Gift Fund. The goal was \$5,000. Project Chairman Phil Stauffer received congratulations for the fine job done by his committee. The Brotherhood decided to forego a program to raise additional funds for this cause during 1954 and to direct its energies toward assisting the Synod of Virginia in raising \$50,000 for the Home Mission Loan Fund.

SPEAKERS at the convention were Dr.

Samson

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VIRGINIA...

Wilson P. Ard, Trinity Church, Hagerstown Md.; Dr. Theodore G. Shuey, Pleasant View Church, Staunton, and Dr. J. Luther Mauney, president of the Virginia Synod. The chaplain was the host pastor, Rev. J. Edgar Stockman. The following officers were elected for one-year terms: Dr. Stephen J. Turille, Harrisonburg, president; Orlando C. Crawford, Roanoke, vice-president; Allen G. Hensley, Staunton, secretary; Joseph Alexander, Harrisonburg, treasurer; Phil Stauffer, Manassas, statistical secretary; Frank Burkowski, Arlington, extension secretary.

The 1953 stewardship report for Synod was the best in years, showing 90.3 per cent of the budget paid in by the congregations, which enabled the synodical treasurer, Dr. A. B. Greiner, to pay in full the ULC apportionment. The Lutheran World Action quota was paid 119.07 per cent. On both counts this was practically a synodical record.

DR. T. A. KANTONEN of Hamma Divinity School presented the 1954 Knobel-Miller lectures at St. Mark's Church, Feb. 18, 19. Approximately 100 clergymen from Southern synods attended.

THE SERTOMA CLUBS of Richmond, at a banquet Feb. 12, attended by 400 members and guests, presented Dr. J. J. Scherer, Jr., pastor of the First Lutheran Church of Richmond, its award of appreciation. The award, in the form of a shield, bears a citation recognizing Dr. Scherer's service to mankind and his devotion to the traditions and institutions of Richmond.

GRACE CHURCH, Oak Ridge, Rev. James R. Crumley, Jr., pastor, hopes to start construction of an educational building soon.

REVISED VERSION

Coming home from Sunday school, the small girl was trying to tell her mother about that day's lesson, which had been the tale of the Hebrew exiles put in the fiery furnace—Shadrach, Meshach and Abednego. Not too sure of the story anyway she finally blurted out:

"It was about my shack, your shack and a bungalow."

T. P. R.

The Lutheran

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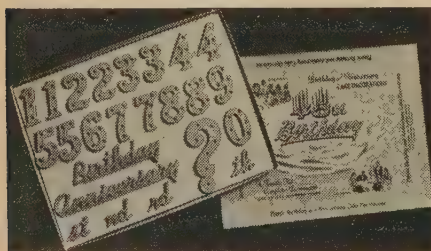
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— CHANGES OF PASTORATE —

CALIFORNIA SYNOD

BURNS, LYLE C. From Messiah Church, Denver, Colo. To Grace Church, Phoenix, Ariz.

ILLINOIS

KIRCHNER, FRANK L. From DeSoto parish. To Zion Church, Mt. Carmel.

MARYLAND

ENDERS, MARTIN. From First Church, Baltimore. Pastor Emeritus. 2719 Tivoly Ave., Baltimore.

MICHIGAN

ASBOTH, JULIUS. From Cleveland, O. To First Hungarian Church, Detroit. 8141 Thaddeus St.

WHITE, RALPH J. From Trinity Church, Grand Rapids. Pastor Emeritus.

MIDWEST SYNOD

HENKEL, FRED W. From St. Mark's Church, Great Bend, Kans. To Tulsa, Okla., board missionary.

NEW JERSEY

CROUTHAMEL, STOVER. From St. Bartholomew's Church, Trenton. To Christ Church, Paramus.

NEW ENGLAND

TEICHMANN, FREDERIC J. From St. Mark's Church, Jamaica, N. Y. To Littleton, N. H., board missionary.

NORTH CAROLINA

WISE, CURTIS K. From Zion parish, Lexington, S. C. To St. Peter's Church, Salisbury, N. C.

NORTHWEST SYNOD

WEEDEN, ROBERT D. From Northwestern Seminary, student. To Swanburg-Crosslake parish, Minn.

NOVA SCOTIA

JENSEN, JENS. From Gettysburg Seminary, student. To Mahone Bay parish.

— DECEASED —

Rev. Hans D. Weber

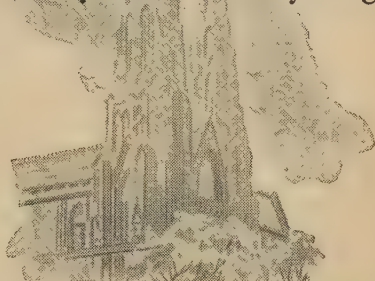
The Rev. Hans D. Weber, pastor of Erloeser Church, Philadelphia, died March 10 at his home. He was 66.

Born in Wallendorf, Transylvania (Hun-

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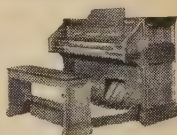
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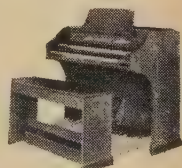


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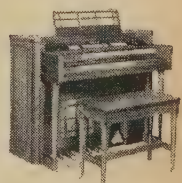
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DECEASED ...

gary) on March 8, 1888, he was graduated from the Theological and Pedagogical Seminary at Hermannstadt, Siebenbuergen, Germany. After graduate work at Kiel University he was ordained in 1920 and served in several parishes in Germany.

His first American pastorate was Trinity Church, Steelton, Pa., where he served from 1925 to 1939. From 1939 to the date of his death he was pastor of Erloeser Church.

Survivors include his wife, Frieda F. A. Weber, and two sons: the Rev. Reinhold K. Weber, pastor of Grove Chapel, Indiana, Pa., and Kurt H. Weber, manager of the Chicago branch store of the United Lutheran Publication House.

Funeral services were held March 13 at Erloeser Church, with Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, and the Rev. Ernst Schmidt, president of the Ministerium's German Conference, preaching. Interment was in Oberlin Cemetery, Steelton, Pa., March 15.

Dr. Jacob M. Francis

Dr. Jacob Milton Francis, 88, of Inglewood, Calif., died Feb. 1 in a Los Angeles hospital where he had been under treatment for a hip fracture since Jan. 8.

A native of Myerstown, Pa., he had lived in Inglewood since his retirement from the ministry in 1931. His last pastorate was Waynesboro, Pa., where he served for 14 years. Prior pastorates were in Louisville, Ky., Columbia City, Ind., Springfield, Ill., and Sunbury, Pa.

He was a graduate of Carthage College and Gettysburg Seminary, and at various times served on the boards of Carthage College, Wittenberg College, Susquehanna University and the Tressler Home at Loysville, Pa. In his retirement years he was active in civic affairs, and served as vice-president of the Bank of Inglewood.

Dr. Francis is survived by three sons: Dr. Reginald K. Francis, and Dr. Robert M. Francis, Los Angeles, and Dr. Raymond T. Francis, Santa Ana. All are physicians.

Funeral services were held Feb. 2 in Holy Trinity Church, Inglewood, in charge of the pastor, the Rev. J. Benner Weaver.

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Gold Plate Tie Clip

Heavy gold plate tie clip with attractive border design. Luther Emblem in red, blue, and gold. Size $2\frac{3}{4}$ x $\frac{5}{16}$ inches. (NM2800)

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Rhodium Finish Identification Bracelet with heavy chain and safety clasp. Engraved with name or initials. Minimum charge for engraving, up to and including three letters 75c, 15c each additional letter. (NM280)

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Sterling Silver Bracelet

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in conclusion

AT THIS MOMENT I'm in a quandary on whether to write about hell (*see* "Overseas," *pages 34, 35*), or about Senator McCarthy. Maybe hell can wait. The trouble with hell is that we can't visualize it in the cozy way our grandfathers did. Theologians try to give us a colorless idea of what it means to exist eternally without God. To frighten people into trying to be good, the old-fashioned Devil with his pitchfork was much better.

In American politics, too, we like our devils in full color. Dragon-killer Joseph, rooting out Reds in all the back-alleys of Washington, inspired millions of simple-minded Americans with courage and confidence. As long as the senator was after Democrats, many were willing to ignore the slimy trail of dishonesty which he dragged across the last four years. But now the power-hungry McCarthy's tactics have been turned on the Republicans, and many suddenly realize this is not good.

While McCarthy rides on the high tide of a million newspaper headlines, the quiet, skillful U.S. Secretary of State, John Foster Dulles, goes steadily through the many difficult days of negotiations at Berlin, Caracas, and—next month—Geneva. He is the man who is really on the front line of the American offensive against communism. Probably half the people of the United States don't know Mr. Dulles has been anywhere, or what he has been trying to do.

IF THE BULK of American citizens have time enough, they can add up two and two and get the right answer. "You can fool some of the people some of the time . . ." and so forth, Mr. Lincoln said. But the United States has a bad record on the way it has come through postwar periods.

The reconstruction years after the Civil

War were handled in a stupid, vengeful manner which created problems still not solved. After World War I, the chances of a successful League of Nations were killed by isolationists who sold the U.S. on the policy of sticking its head in the sand.

Much wiser policies have prevailed in U.S. foreign affairs since World War II. Problems are too difficult for quick and easy solutions. But sober, responsible men have dealt with these problems as well as men can. Since 1950 their work has been doubled in difficulty by McCarthy's reckless attacks.

Public confidence in U.S. foreign policy has been so badly shattered that such an irresponsible idea as Senator Bricker's plan for a Constitutional amendment got serious attention in this session of Congress. Secretary Dulles has been tied up so tight by grandstand politicians that he can't use the reasonable means he should have for negotiating with the Russians, such as granting Red China a place in the UN and opening up trade with the Soviets.

WE AMERICANS LIKE our politics rough and noisy, like a firstclass ball game. We like Joe McCarthy to come to bat with six men on base. (The senator can count up eight runs scored in such a situation, whether he hits the ball or not.) Maybe in the days of Andrew Jackson the United States could afford political brawling, but we can't afford it now. World peace depends to an enormous extent upon the steady, bold, generous leadership America can give.

Christians who love peace and honesty should set an example of sober and sane thinking in national affairs in such a time as this.

—ELSON RUFF

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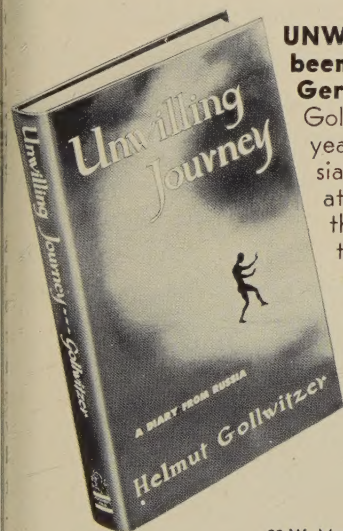
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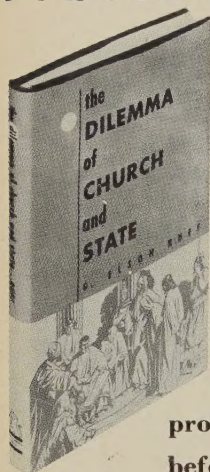
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